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S'VETĀS'VATAROPANIṢAD

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SRI RAMAKRISHNA MATH
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Upaniṣad Series

S'VETĀS'VATAROPANIṢAD

Including original passages, construed text (anvaya) with a literal word by word translation, English rendering of each passage, copious notes, and Introductory Note

BY

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INTRODUCTORY NOTE

THE S'VETĀS'VATAROPANIṢAD is a short Upaniṣad consisting of only 113 Mantras (sacred verses) divided into six chapters. It belongs to the Kṛṣṇayajurveda. It gets its name from the sage S'vetāśvatara who is said to have taught it to his disciples (*vide* Mantra 21 of chap. 6). The word S'vetāśvatara does not seem to be the original name of the Ṛṣi but only an honorific title. According to S'aṅkarānanda the word means one who has controlled his senses (S'veta = pure + Aśva = Indriyas or senses). According to others it means a pure mule or a male calf (S'veta + Aśvatara). In ancient days it was quite common to add suffixes like Ṛṣabha, Puṅgava, etc., to names as a mark of respect or pre-eminence. Either way the word signifies the greatness of the teacher.

It is not one of the more ancient Upaniṣads that are generally considered to be the major ones, and that form the basis of the enquiry in the Brahmasūtras. These Sūtras do not allude to any of the verses original to the S'vetāśvatara even once, but many of its Mantras are quoted by the commentators in support of their doctrines. This shows what an important position of authority it held in the eyes of the great commentators, notwithstanding its comparatively later origin.

It does not advocate any particular system of orthodox philosophy, as elaborated in the Darśanas (systems of philosophy) or in their expositions. There are passages in this Upaniṣad which are allied in thought to Dvaita (dualism), Viśiṣṭādvaita (qualified non-dualism), Advaita (non-dualism) and other branches of Vedānta. Sāṅkhya and Yoga ideas find a prominent place in certain verses. It lays equal emphasis on Jñāna, Bhakti and other paths of spiritual life. The various aspects of Godhead find their natural place in it and adjust themselves to each other without any conflict. If, in certain passages, it is Vedic in language and conception, in others it is also Purāṇic in expression and presentation. In fact, it would seem to be an attempt of a great synthetic mind to reconcile the various conflicting views, philosophical and religious, which were current at the time of its composition. It reminds us of a similar, but a more popular attempt in this direction, made by Bhagavān Śrī Kṛṣṇa in the Gītā. The modern student will therefore do well to approach the study of this work in the same broad and reverent spirit in which he approaches the study of the Gītā, unfettered by conventions and prejudices.

NOTE ON TRANSLITERATION

In this book Devanāgarī characters are translitera-ted according to the scheme adopted by the International Congress of Orientalists at Athens in 1912 and since then generally acknowledged to be the only rational and satisfactory one. In it the inconsistency, irregularity and redundancy of English spelling are ruled out: f, q, w, x and z are not called to use; one fixed value is given to each letter. Hence a, e, i and g always represent अ, ए, इ and ग् respectively and never ए, इ, ऐ and ज् or other values which they have in English; t and d are always used for त् and द् only. One *tialde*, one accent, four macrons and ten dots (2 above, 8 below) are used to represent adequately and correctly all Sanskrit letters. The letter c alone represents च्. Since the natural function of h will be to make the aghoṣa ghoṣa (e.g: kh, ch, ṭh, th, ph, gh, jh, ḍh, dh, bh), it would be an anomaly for a scientific scheme to use it in combinations like ch and sh for giving च् and ष् values; hence ch here is छ् and sh स् ह्. The vowel ऋ is represented by ṛ because ri, legitimate for रि only, is out of place, and the singular ṛi is an altogether objectionable distortion. The *tialde* over n represents ञ्, ñ. Accent mark over s gives श्, ś; dots above m and n give anusvāra (ं) ṁ, and ङ्, ṅ, respectively. Dots below h and r give visarga (:) ḥ, and ऋ, ṛ, respec-

tively. Dots below s, n, t and d give their corresponding cerebrals ष्, ण्, ट् and ड्, ṣ, ṇ, ṭ and ḍ; and macrons over a, i, u and ṛ give आ, ई, ऊ, ॠ, ā, ī, ū, ṝ respectively. Macrons are not used to lengthen the quantity of e and o, because they always have the long quantity in Sanskrit. Sanskrit words are capitalized only where special distinctiveness is called for, as in the opening of a sentence, title of books, etc. The scheme of transliteration in full is as follows:

अ a, आ ā, इ i, ई ī, उ u, ऊ ū, ऋ ṛ, ॠ ṝ, ए e, ओ o, ऐ ai, औ au, ∸ ṁ, : ḥ, क् k, ख् kh, ग् g, घ् gh, ङ् ṅ, च् c, छ् ch, ज् j, झ् jh, ञ् ñ, ट् ṭ, ठ् ṭh, ड् ḍ, ढ् ḍh, ण् ṇ, त् t, थ् th, द् d, ध् dh, न् n, प् p, फ् ph, ब् b, भ् bh, म् m, य् y, र् r, ल् l, व् v, श् ś, ष् ṣ, स् s, ह् h.

THE PEACE INVOCATION

ओं पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

Om. All those that are invisible are filled by Brahman, all those that are visible are also fully permeated by Brahman. The whole universe has come out of the whole Brahman. Brahman is still full, although the whole universe has come out of it.

भद्रं कर्णेभिः शृणुयाम देवाः भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरंगैस्तुष्टुवांऽसस्तनूभिर्व्यशेम देवहितं यदायुः ॥

O gods, with our ears may we hear what is auspicious. With our eyes may we see what is auspicious, O ye worshipful ones. May we enjoy the life allotted to us by the gods, offering to them the activities of our strong limbs and body as a life-long praise.

सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु । मा विद्विषावहै ॥

ओं शान्तिः शान्तिः शान्तिः ॥

May Brahman protect us both together. May He nourish us both together. May we both work together with great energy. May our study be vigorous and effective. May we not hate each other.

Om Peace! Peace! Peace!

S'VETĀS'VATAROPANIṢAD

प्रथमोऽध्यायः

CHAPTER ONE

हरिः ॐ ॥ ब्रह्मवादिनो वदन्ति ।

किं कारणं ब्रह्म कुतः स्म जाता

जीवाम केन क्व च सम्प्रतिष्ठा ।

अधिष्ठिताः केन सुखेतरेषु

वर्तामहे ब्रह्मविदो व्यवस्थाम् ॥ १ ॥

ब्रह्मवादिनः students of Brahman वदन्ति discuss: किम् what कारणम् cause? ब्रह्म Brahman? कुतः whence or why जाताः स्मः we are born? केन due to what जीवामः we live? क्व where च and सम्प्रतिष्ठा final rest? केन by whom or what अधिष्ठिताः controlled सुखेतरेषु in happiness and misery ब्रह्मविदः knowers of Brahman व्यवस्थाम् law वर्तामहे we abide?

1. Students of Brahman (i.e. the Vedas) discuss (among themselves): What is the cause?[1] (Is it) Brahman? Whence[2] are we born? Why[3] do we live? Where[4] is our final

rest? Under[5] whose orders are we, who know the Brahman, subjected to the law of happiness and misery?

[The Upaniṣad begins with an account of a discussion carried on by some students of the Veda with regard to the ultimate problems of philosophy and religion.

1. *Cause*—The first doubt deals with the problem of causation. It analyses itself as follows: What is the nature of causation? Is it necessary that everything should have a cause? If so, what is the final cause of this universe? Can it be Brahman? How can the Absolute Brahman, unrelated to anything else—the one without a second—be the cause of anything? If at all it could be the cause, what is the nature of this causal Brahman? Is it the material cause, or the efficient cause, or both? Or, can it be that some other non-spiritual entity such as time, nature, etc., is the first cause, and not Brahman? All these seem to be condensed in the first question raised.

2. *Whence are we born?*—The next question is with regard to the mystery of creation. Why should the universe come into existence, if at all it is a thing created? How can the imperfect come out of the perfect, the finite out of the infinite? If it is not created, why should it appear to be an effect, and why should everything in this universe seem under the necessity of having an origin? If man in his real nature is Brahman Itself, why should there be so much variety in this world? Why should Brahman forsake Its supreme bliss and take on this

individual aspect? This seems to be the purport of the second doubt.

3. *Why do we live?*—The third doubt is with regard to the mystery of life itself. The origin of life, its purpose, its relation to the rest of the universe and allied questions are implied in it.

4. *Where is our final rest?*—The fourth doubt deals with the mystery of death. The fate of the individual after death—whether he is annihilated, reborn or absorbed in Brahman—is a matter of deep interest to the religious mind.

5. *Under whose orders etc.*—The last doubt deals with the problem of evil. Why should there be suffering in this world? If man is free and is master of himself, would he willingly choose the life of suffering? How can the existence of suffering under a merciful Providence be explained? Are there proper methods of escape from this, and if so, why does not man have recourse to these methods and be free—especially those who know these methods from a study of the scriptures?

The next Mantra points out briefly the nature of Manana (reflection by the 'Neti, Neti,' method, or the process of elimination).]

कालः स्वभावो नियतिर्यदृच्छा
भूतानि योनिः पुरुष इति चिन्त्या ।
संयोग एषां न त्वात्मभावा-
दात्माप्यनीशः सुखदुःखहेतोः ॥ २ ॥

कालः time, स्वभावः nature, नियतिः law, यदृच्छा chance, भूतानि matter, योनिः energy, पुरुषः intelligence, इति thus चिन्त्या cannot bear examination, न nor तु even एषाम् of these संयोगः combination, आत्मभावात् due to identity, their own birth, and to the existence of the self. आत्मा the individual soul अपि also अनीशः not master of itself सुखदुःखहेतोः because of happiness and misery.

2. Time, nature, law, chance, matter, energy, intelligence—neither these, nor a combination of these, can bear examination because of their own birth, identity and the existence of the self. The self also is not a free agent, being under the sway of happiness and misery.

[The various possible explanations for the riddle of the universe are here considered one by one, and rejected as unsatisfactory. To explain a riddle is to relate it to something which we already know through the law of causation. A cause is something which must invariably and immediately precede the effect. To explain the universe, therefore, is to find out something which must necessarily and immediately precede it, and a knowledge of which is essential before we can understand the universe. The various possible explanations offered cannot bear scrutiny, as we shall see.

First let us take time. The fact that things are born and exist in time may make it a plausible

explanation of the world. There are, however, serious objections to this. Time is but a part of the frame-work of thought itself, and without thought it cannot exist. Thought itself is a part of the universe whose explanation we seek. Therefore to consider time as an explanation of the universe will amount to reducing the former into an explanation of itself. It would be the same thing as to say that the cause of time is time itself, which is no explanation. Again, time, though it appears to be eternal, always changes from the past through the present to the future, and it would seem to consist of innumerable moments which come into existence and die away just as any other object we can conceive of. It will also be seen on self-analysis that the cognizing self always precedes the cognition of time. So time cannot be considered as the first cause which brought the universe into existence. The word 'ātmabhāva' gives the three reasons explained above as to why time cannot be considered as a cause. These are oneness with the universe, subjection to birth, and existence of the self prior to it.

Next with regard to nature. Nature may here be taken in the sense of inherent property, or as representing the vast expanse of spatial objectivity. Nothing can come into existence if it were against its nature to be born. So the presence of nature may be considered a necessary antecedent to the birth of the universe, and as such, nature may be taken as its cause. Again, nothing can exist, or come into birth, or be conceived of, except as an object in space. Therefore spatial objectivity, being a necessary and inevitable antecedent, may

plausibly be considered as a cause of the universe.

But we find on scrutiny that in either case, nature cannot be considered a cause for the very same reasons as are condensed in the aphoristic expression 'ātma-bhāvāt'. Thus an inherent property can at best exist only in some object, and apart from the object it cannot have separate existence as a cause. Spatial objectivity, again, like time, is one of the frameworks of thought itself, and cannot exist as an antecedent to thought. So in either case nature cannot be considered as a cause of the universe of which it is a part. The existence of the cognizing self is again necessary for knowing nature. For this reason also nature cannot be the cause. Moreover to say that the cause of the universe is its own nature is virtually to confess our ignorance of its true origin.

Next with regard to law. The universe is not a chaos but a cosmos. Everything seems to be related to everything else, and the whole seems to be well arranged, co-ordinated and organized into a system, each object having its definite place and function in respect of the whole, and each being subject to a particular kind of behaviour. Law is nothing but an intellectual formulation of this uniformity of behaviour of objects under particular circumstances. This uniformity may be supposed to be due to some controlling force from outside, which must necessarily exist beforehand. It is on this supposition that law is brought in as a plausible cause. But really law, being only an expression of the behaviour of objects, cannot exist apart from

the universe and independent of the cognizing mind.

Next with regard to chance. Science tells us only about the *why*, and not the *how*, of things. Thus the science of botany traces the various stages, and analyses the diverse agencies at work, in the development of a seed into a tree, but it cannot say *why* those agencies work in a particular way alone, and *why* the seed grows into a tree and not an animal. We may push back our explanation further and further, but there is a limit to all such explanations, and we shall be forced to admit finally that we do not know the *why* of things. It is then that we have to take refuge in the explanation that it is due to accident or chance. If, however, we look at it a little closer, we find that the explanation means nothing more nor less than the denial of the universal law of causation. Along with time and space, causation forms a framemork of thought itself. Therefore to deny it will be tantamount to denying thought itself. Intellectually, therefore, it is impossible to conceive of anything as due to chance. It will be simply a confession of our ignorance.

Next comes matter. The whole universe may be conceived of as a combination of irreducible particles of matter called atoms, as scientists used to do till recently. But as even these admittedly form part of the universe that we are trying to explain, and as they require the presence of the cognizing subject for their very existence, they cannot be properly considered as cause of the universe.

Next as regards energy. Even in a materialistic view of the universe the inert atoms have to be brought into union by force or energy, which may, on that account, be spoken of as the cause of the universe. Or, as modern scientists say, the ultimate particles of matter may themselves be units of energy. Therefore it may be proper to consider energy as the source of all matter. A little thought, however, will show that even this energy cannot be the cause of the universe, because, like everything else, energy itself is part of the universe which we seek to explain, and cannot exist apart from the cognizing self.

Next comes intelligence. In the ultimate analysis, the whole universe consists of cognizing minds, cognized objects, and cognition, the bond between the two. This is the Triputi of Vedanta. The cognizing intelligence must be present in every thought, although the objective world may or may not be cognized. In the act of introspection, the cognizing subject does not feel or know the existence of anything external to itself. It converts itself, as it were, into an object for the purpose of observing itself. The cognizing subject is also present in sleep when the whole of the objective universe seems to have vanished. The perceiving intelligence, therefore, has better claims to be considered as the cause of the universe than the entities mentioned before. But on closer scrutiny we find the perceiving subject as much part of the universe as the perceived object, as both cannot exist apart from each other. We thus see the necessity for the self itself to take the form of an object of observation in introspection. As part

of the universe, this perceiving subject also, like the perceived object, vanishes in deep sleep and Samādhi, and only pure consciousness remains. Thus intelligence cannot be the first cause.

Next, as regards the self. The self must remain in Samādhi as well as in deep sleep, although even intelligence vanishes. The consciousness of having enjoyed sound sleep, and of the non-awareness of the existence of the world at the time of deep sleep bear evidence to this fact. The self must have existed in deep sleep, as it could not otherwise have had memory of these experiences after awakening. We cannot also be sure otherwise whether the awakened self is the same as the one that had gone to sleep. This individual self, which must thus be presumed to exist in all the three states of waking, dream and sleep as the knower, the enjoyer and the doer, may be supposed to be the ultimate principle on which the explanation of the universe depends. But even this individual self seems to be not free. If it were free, it would have always continued to enjoy and not to suffer, as nobody likes suffering. The very fact that it has to come back to the dream world or to the waking world, which is full of happiness and misery, shows that there is some agent which is keeping it under its subjection.

We thus see that the explanations offered by the intellect, on the basis of reason, are not satisfying to the cause-seeking intellect itself.

The Ultimate Truth has to be experienced and realized in the depths of Samādhi, and only then intellect and reason may be of use to us in compre-

hending the truth of our experience. That is the province of reason. Meditation is, therefore, the most important method for realization, and hence it is this process and its results that form the topic of the next Mantra.]

ते ध्यानयोगानुगता अपश्यन्
देवात्मशक्तिं स्वगुणैर्निगूढाम् ।
यः कारणानि निखिलानि तानि
कालात्मयुक्तान्यधितिष्ठत्येकः ॥ ३ ॥

ते they ध्यानयोगानुगताः practising the method of meditation स्वगुणैः by the Guṇas निगूढाम् hidden or concealed देवात्मशक्तिम् the self-conscious power in themselves; or the sources of intellect, emotions, and will; or the God of religion, the Self of philosophy, and the Energy of science अपश्यन् realized or experienced; यः who एकः the one without a second कालात्मयुक्तानि beginning with time and ending with self निखिलानि all तानि those कारणानि causes अधितिष्ठति superintends or controls.

3. Practising the method of meditation, they realized that Being who[1] is the God of religion, the Self of philosophy and the Energy of science; who exists as the self-luminous power in everyone; who is the source of the intellect, emotions and will; who is one with-

out a second; who[2] presides over all the causes enumerated above, beginning with time and ending with the individual soul; and who had[3] been incomprehensible because of the limitations of their own intellect.

[1. *Who is the God of religion etc.*—The word 'devātmaśakti' is an aphoristic expression which is variously interpreted by various commentators, but to us it seems to embody the following view: The word 'deva' represents the God of Religion, 'ātma' the Self of philosophy, and 'śakti' the Energy of Science. The word also means the self-conscious power which is in everyone, Deva meaning self-luminous. It thus means to emphasize the presence of the Ultimate Truth in everybody in the form of self-conscious power. Devātmaśakti also means the source of knowledge, emotions and will, the *three* aspects of mind, Deva standing for knowledge, Ātma for the emotions, and Śakti for will. This gives the characteristics of the Ultimate Reality which is beyond the province of mind and language.

2. *Who presides over......the individual soul*—By the word 'adhitiṣṭhati' (presides over) the Śruti wants to make clear that all the other causes mentioned before as possible explanation depend for their very existence on this fundamental principle, and cannot function independently of it. The other so-called causes are only the instruments of this principle. It is to be noted that the Śruti calls this principle not as *causing* the universe, but as presiding over everything. This is to indicate

that the question of causation, with which the Upaniṣad begins, arises only at the intellectual stage of thought and enquiry; it ceases to crop up when the state of unity is realized in Samādhi.

3. *Had been incomprehensible etc.*—The word 'svaguṇa' may here refer Sattva, Rajas and Tamas—the constituent elements of Nature according to Sāṅkhya philosophy. It may also mean the apparent limitations that the Supreme Reality assumes by Itself, or better still, the limitations of the intellect in the spiritual aspirant who has been trying to find out the Reality. This last meaning is preferable, because the Sruti wants to emphasize that the obstruction to spiritual realization lies within ourselves, and that as soon as this is removed by meditation the Spirit reveals Itself.

This universe is nothing but the Ultimate Principle as it appears to our intellect. The next two Mantras give a description of this phenomenal universe.]

तमेकनेमिं त्रिवृतं षोडशान्तं
शतार्धारं विंशतिप्रत्यराभिः ।
अष्टकैः षड्भिर्विश्वरूपैकपाशं
त्रिमार्गभेदं द्विनिमित्तैकमोहम् ॥ ४ ॥

तम् Him एकनेमिम् with one felly त्रिवृतम् with a triple tyre षोडशान्तम् with sixteen extremities शतार्धारम् with fifty spokes विंशतिप्रत्यराभिः (युक्तम्)

with twenty counterspokes or wedges षड्भिः अष्टकैः (युक्तम्) with six sets of eight विश्वरूपैकपाशम् with a belt which is single yet manifold त्रिमार्गभेदम् with three different roads द्विनिमित्तैकमोहम् with each revolution giving rise to two (अधीमः we think).

4. We think of Him as the universe resembling a wheel which has one[1] felly with a triple[2] tyre, sixteen[3] extremities, fifty[4] spokes, twenty[5] counter-spokes and six[6] sets of eight; which is driven along three[7] different roads by means of a belt[3] that is single yet manifold; and which each[9] revolution gives rise to two.

[This abstruse Mantra is Sāṅkhya in terminology, and uses a highly technical imagery. It conveys the sense that, to one bound by the intellect and the senses, the universe is explainable only as an expression of the Supreme Being. Hence God is meditated upon as the wheel of this universe. The universe itself is compared to a wheel in order to indicate its dynamic nature—its perpetual motion. It also alludes to the cyclic nature of all worldly processes—the movement of heavenly bodies, the rounds of birth and death, the succession of involution and evolution, the repetitive process of history, the alternation of happiness and misery, etc.

1. *One felly*—The circumference of the wheel represents Nature, known variously as unmanifested ether, Māyā, Prakṛti, S'akti, Ajñāna, etc. It is the cause on which the whole creation depends.

2. *Triple tyre*—The three tyres represent the three qualities of Sattva, Rajas and Tamas, or it may be taken as representing time, space and causation, or the Tripuṭi of Vedānta.

3. *Sixteen extremities*—These represent the sixteen products or Vikṛtis of the Sāṅkhya philosophy. They are the eleven organs (Indriyas) and the five gross elements (Pañcabhūtas). They are called extremities because creation becomes complete with their evolution.

4. *Fifty spokes*—These consist of (*a*) the five Viparyayas or misconceptions, (*b*) the twenty-eight Aśaktis or disabilities, (c) the nine Tuṣṭis or satisfaction, and (*d*) the eight Siddhis or perfections. More information on this may be found in Sāṅkhyasūtra III, 37, 45, and Sāṅkhyakārikā 47 *et seqq.*; in Yogasūtra I, 8 and II, 3; and in the Brahmapurāṇa.

5. *Twenty counter-spoke*—These are the wedges to strengthen the spokes, and they refer to the ten senses and their ten objects.

6. *Six sets of eight*—Aṣṭakas or six sets, each consisting of eight entities, are commonly enumerated as follows: (1) eightfold Nature (Prakṛtyaṣṭaka) consisting of the five elements and mind (Manas), intellect (Buddhi) and egoism (Ahaṅkāra); (2) eight ingredients of the body (Dhātvṣṭaka) consisting of external skin (Carma), internal skin (Tvak), blood (Asṛk), flesh (Māṁsa), fats (Medas), bone (Asthi), marrow (Majjā), and semen (Śukra); (3) eight psychic powers (Aiśvaryāṣṭaka) like Aṇimā, Mahimā, etc.; (4) eight mental states (Bhāvāṣṭaka), consisting of righteousness (Dharma)

and unrighteousness (Adharma), knowledge (Jñāna) and ignorance (Ajñāna), renunciation (Vairāgya), and attachment (Avairāgya), superhuman powers (Aiśvarya) and want of super-human powers (Anaiśvarya); (5) eight super-human beings (Devāṣṭaka) like Brahmā, Prajāpati, Devas, Gandharvas, Yakṣas, Rākṣasas, Pitṛs and Piśācas; and (6) the eight virtues of the soul (Guṇāṣṭaka), consisting of compassion (Dayā), forbearance (Kṣamā), absence of jealousy (Anasūyá), purity (Sauca), freedom from fatigue (Anāyāsa), freedom from poverty (Akārpaṇya) and desirelessness (Aspṛhā).

7. *Three different roads*—These are virtue (Dharma), vice (Adharma), and knowledge (Jñāna).

8. *Belt*—It is Kāma or desire, which is said to be manifold on account of the differences in the objects of desire.

9. *Each revolution*—The corresponding word 'moha' in the text literally means delusion, and is synonymous with Bhrama. In its application to the wheel, Moha can, however, mean only revolution. This revolution represents delusion, which gives rise to the two opposites, namely, merit and sin, or happiness and misery.]

पञ्चस्रोतोम्बुं पञ्चयोन्युग्रवक्रां
पञ्चप्राणोर्मिं पञ्चबुद्ध्यादिमूलाम् ।
पञ्चावर्तां पञ्चदुःखौघवेगां
पञ्चाशद्भेदां पञ्चपर्वामधीमः ॥ ५ ॥

(तम् Him) पञ्चस्रोतोम्बुम् who contains the waters of five streams पञ्चयोन्युग्रवक्राम् who has five big turnings due to five causes पञ्चप्राणोर्मिम् whose waves are the five Prāṇas पञ्चबुद्ध्यादिमूलाम् whose source is the mind, the basis of five-fold perception पञ्चावर्ताम् who has five whirlpools पञ्चदुःखौघवेगाम् whose rapids are the five-fold misery पञ्चाशद्भेदाम् who has fifty (numerous) aspects पञ्चपर्वाम् who has five branches अधीमः we think.

5. We think of Him (in His manifestation as the universe) who is like a river that contains the waters of five[1] streams; that has five big turnings due to five[2] causes; that has the five Prāṇas for the waves, the mind[3]—the basis of five-fold perception—for the source, and the five-fold[4] misery for its rapids; and that has five[5] whirlpools, five branches and innumerable aspects.

[The points of resemblance between the river and the universe, which make the metaphor suggestive and significant, are as follows: (1) as the river water comes from the sea and goes back to the sea, the universe springs from God and goes back to Him. (2) As the river is full of potential dangers to the unthinking masses living on its banks on account of possible floods, so is the world capable of mischief to men absorbed in it; but, then, just as the river contributes to the prosperity and

convenience of people who make use of it for irrigation and communication, the world also helps the spiritual evolution of those who have the right outlook on it. (3) The waters of the river always change but yet keep a unity because of the banks; so also the universe is full of change, but it keeps up an appearance of unity within the limits of its banks of time and space situated in the bed of causation. (4) As the waters of the river are not different from the ocean, the universe is not different from God in the absolute sense.

1. *Five streams*—These represent the five senses.

2. *Five causes*—These are the five elements, or Pañcabhūtas.

3. *Mind......for the Source*—The expression indicates that the universe is dependent on the mind, and that if it is transcended in Samādhi, the universe disappears.

4. *Five-fold misery*—It consists of the sorrows of pre-natal existence in the womb, those attendant on birth, the miseries of old age, the pains of diseases and the sorrows of death.

5. *Five-whirlpools*—The objects of the five senses of sound, touch, colour, taste and smell, in which individual souls generally get drowned.]

सर्वाजीवे सर्वसंस्थे बृहन्ते

अस्मिन् हंसो भ्राम्यते ब्रह्मचक्रे ।

पृथगात्मानं प्रेरितारं च मत्वा

जुष्टस्ततस्तेनामृतत्वमेति ॥ ६ ॥

सर्वाजीवे in which everything lives सर्वसंस्थे in which everything rests बृहन्ते in the infinite अस्मिन् in this ब्रह्मचक्रे in the wheel of Brahman हंस: the pilgrim soul भ्राम्यते is whirled about. पृथगात्मानम् the individual soul hitherto regarded as separate च itself प्रेरितारम् as the moving force or God मत्वा knowing, तत: then तेन by Him जुष्ट: blessed or favoured अमृतत्वम् immortality एति attains.

6. In this infinite wheel[1] of Brahman, in which everything lives and rests, the pilgrim[2] soul is[3] whirled about. Knowing the individual[4] soul, hitherto regarded as separate, to be itself the Moving Force, and blessed[5] by Him, it attains immortality.

[1. *Wheel of Brahman*—The reference here is to the wheel described in Mantra 4. The wheel is the universe.

2. *Pilgrim soul*—The word Haṁsa, which literally means swan in classical Sanskrit, is here interpreted to mean traveller or pilgrim. The progress of consciousness from Tamas to Sattva, or from the unconsciousness of inert substance to the super-consciousness of Samādhi, is compared to a pilgrimage. There seems also to be a subtle reference to the similarily of the soul to a swan kept in a revolving cage, fluttering about so as to escape from its confinement.

3. *Is whirled about*—The reference is to the theory of reincarnation.

4. *Individual soul etc.*—The line is variously interpreted by commentators of various schools of thought, each trying to find in it a support for his own favourite system of Vedānta. It is referred to many times in the commentary on the Vedāntasūtras. The Advaitic commentator takes the line to be connected with the previous part of the Mantra and interprets it to mean, 'Thinking that the individual soul is different from God.' According to him this conception of the difference between the individual soul and the Supreme Soul is the real cause of bondage and reincarnation. According to the Advaitic interpretation, the line has to be construed thus: Ātmānaṁ jīvaṁ preritāraṁ ca īśvaraṁ pṛthag eva matvā bhrāmyate. Theists take this line as related to the last line of the Mantra. According to them it means that the realization of the Ātman as separate from its Lord and Master gives immortality. They, therefore, would construe it thus: Ātmānaṁ preritāraṁ ca pṛthag matvā amṛtatvaṁ etc. Even taking this line as referring to the last line of the Mantra, others interpret the line to mean, 'Knowing the individual self to be the same as God', and treat it as referring to the cause of liberation. We may attempt to reconcile these views, which are generally supposed to be in opposition, as follows: The ignorant man is usually concerned only with himself and the world. To him God, the third entity, does not exist. The intelligent man soon finds out, however, that there is some unknown power behind the universe, which is guiding his destinies. The first part of spiritual

practice, therefore, is to realize the existence of this power on whom both he and the world depend. At first this realization is only intellectual. In the history of humanity, as well as in the life of the individual, we find that the idea of God comes early in the picture. With the maturing of intellectual powers comes the real search as to the fundamental character of this power. Sādhanā (spiritual practice) first begins with a separation of God from the universe, as a being with qulities entirely different from individual and the world. Subsequently, with the analysis of the individual and the world psychologically and scientifically, the various systems of philosophy, dealing with the relations between God, the individual and the world, come into being. Each system represents a stage in the progress of thought and Sādhanā. In the final stage of realization, in the depths of Samādhi, the world and the individual soul, as we know them, vanish entirely and God alone remains. The individual soul gradually acquires all the fundamental characteristics of God, and gives up all the characteristics of the world. This process of transformation of the individual soul is referred to in this line. This transformation involves both the processes, namely, first finding out the difference between God and the individual soul, as we know it, and secondly, the identification of God with the individual soul, as it really is. The two being part of the same process, there is no real conflict between them.

5. *Blessed*—The blessing of God, according to Advaitic interpretation, is the realization of the oneness of Jīva and Brahman. The theists construe it as referring to the doctrine of grace.

There is no real conflict between the two views, as the Lord's grace is necessary for the realization of identity. A greater difficulty is as to how to reconcile the doctrine of grace with the doctrine of Karma or self-effort. Here also the difficulty can be overcome if we understand that the grace of God is bestowed on a person only-after he has reached the limits of self-effort.

How to get absorbed in Brahman is described in the next Mantra.]

उद्गीतमेतत्परमं तु ब्रह्म
तस्मिंस्त्रयं सुप्रतिष्ठाऽक्षरं च ।
अत्रान्तरं ब्रह्मविदो विदित्वा
लीना ब्रह्मणि तत्परा योनिमुक्ताः ॥ ७ ॥

एतत् तु this परमम् Supreme ब्रह्म (इति) Brahman उद्गीतम् expressly declared. तस्मिन् In that त्रयम् the triad. (तत्) सुप्रतिष्ठा That is the firm support, (तत्) अक्षरम् that is imperishable च and. अत्र here अन्तरम् the inner essence ब्रह्मविदः knowers of Veda विदित्वा knowing, तत्पराः devoted to it ब्रह्मणि in Brahman लीनाः merged योनिमुक्ताः released from birth (भवन्ति become).

7. This[1] is expressly declared to be the Supreme Brahman. In that is the triad.[2] It[3] is the firm support, and it is the imperishable.

Knowing the inner[4] essence of this, the knowers of Veda become devoted to Brahman, merge themselves in It, and are released from birth.

[1. *This*—The word may refer to the visible universe inclusive of individual souls, or to the Ultimate Reality behind it experienced in Samādhi as the Self of ourselves. In the former case, the first line would mean: 'This universe is expressly declared (by the Vedas) to be the Supreme Brahman.' In the latter case, it means, 'The Absolute (experienced in Samādhi) is what is expressly declared (in the Vedas) as the Supreme Brahman.' According to the Advaitic explanation, the line means that the Supreme Brahman described in the Vedas is above the world of cause and effect.

2. *Triad*—The expression signifies the world of multiplicity, which is conceived as different series of three like time, space and causation-waking, dream and sleep, etc. The world of multiplicity may be said to exist in Brahman either in reality as the theists would have it, or by way of superimposition as the Advaitins would prefer.

3. *It is the firm support*—The passage may mean any three of the following; Either 'The Absolute is the substratum of all manifested appearances', or 'It is the one support, which always saves everything from a fall', or 'The whole universe rests in It after dissolution'.

4. *Inner essence*—The reference is to the Taittiriya passage which describes how the knowers of

the Vada realize the inner essence of this universe by progressing step by step from the gross body through the subtle and causal bodies.]

संयुक्तमेतत् क्षरमक्षरं च
व्यक्ताव्यक्तं भरते विश्वमीशः ।
अनीशश्चात्मा बध्यते भोक्तृ-
भावाज् ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ ८ ॥

संयुक्तम् bound together क्षरम् perishable अक्षरम् imperishable व्यक्ताव्यक्तम् manifest and unmanifest च and एतत् this विश्वम् universe ईशः the Lord भरते supports. अनीशः without the Lord आत्मा the self भोक्तृभावात् because of being the enjoyer बध्यते is bound. देवम् God ज्ञात्वा knowing सर्वपाशैः from all fetters मुच्यते is released च and.

8. The Lord supports this universe, which consists of a combination[1] of the perishable and the imperishable, the manifest and the unmanifest. As long as the self does not know the Lord, it gets attached to worldly pleasures, and is bound; but when it knows Him, all fetters fall away from it.

[1. *Combination etc.*—Refers to the subtle and gross aspects, cause and effect, spirit and matter,

into which everything in the world may be divided.]

ज्ञाज्ञौ द्वावजावीशानीशावजा
ह्येका भोक्तृभोग्यार्थयुक्ता ।
अनन्तश्चात्मा विश्वरूपो ह्यकर्ता
त्रयं यदा विन्दते ब्रह्ममेतत् ॥ ९ ॥

ज्ञाज्ञौ the conscious subject and the unconscious object ईशानीशौ the master and the dependent द्वौ both अजौ are unborn. भोक्तृभोग्यार्थयुक्ता who is engaged in bringing about the relation of the enjoyer and the enjoyed एका another one हि too अजा is unborn. यदा when एतत् this त्रयम् triad ब्रह्मम् (ब्रह्म) Brahman (इति as) कश्चित् somebody) विन्दते realizes, आत्मा the self अनन्तः infinite विश्वरूपः having assumed the form of the universe अकर्ता inactive च and हि indeed (भवति becomes.)

9. The conscious subject and the unconscious object, the master and the dependent, are both unborn. She, too, who is engaged in bringing about the relation of the enjoyer and the enjoyed (or between these two), is unborn. When all these three are realized as Brahman, the self becomes infinite, universal and free from the sense of agentship.

[This Mantra deals with the Triputi or the three elements of thought—the subject, the object

and the relation between the two. These three are said to be unborn, because nobody knows when and how they came to be. The conscious subject is described as the master bacause it exists independent of the object in deep sleep, while the object is considered to be dependent because it cannot exist independent of the perceiving subject. The second line refers to how the subject and object are brought into relation by the inscrutable power of Māyā, which invests them with the character of the enjoyer and the enjoyed, and thus gives rise to all kinds of sufferings. This reminds us of Yogasūtras, II. 17 and 23, where junction of the subject and the object is described as the cause of avoidable misery. It is in deep Samādhi that this relation is finally severed, and all the three merge themselves into one in Brahman, and the Ātman, which till then was known to be finite, active and different from the universe, realizes its natural infinitude, universality and freedom from the sense of agentship.]

क्षरं प्रधानममृताक्षरं हरः
क्षरात्मानावीशते देव एकः।
तस्याभिध्यानाद्योजनात्तत्त्व-
भावात् भूयश्चान्ते विश्वमायानिवृत्तिः॥ १०॥

प्रधानम् matter क्षरम् perishable, हरः God अमृताक्षरम् immortal and imperishable. एकः One देवः God क्षरात्मानौ the perishable and individual souls ईशते rules over. तस्य His अभिध्यानात् by

meditation योजनात् by union तत्त्वभावात् by becoming one with Him भूय: again अन्ते in the end विश्वमायानिवृत्ति: cessation of all illusion च and.

10. Matter is perishable, but God is imperishable and immortal. He, the only God, rules over the perishable matter and individual souls. By meditating on him, by uniting with Him, and by becoming one with Him, there is cessation of all illusion in the end.

[The last two lines point out the various stages by which the Absolute is reached. The expression 'by union' refers to Savikalpa or Samprajñāta Samadhi, in which there is yet difference between the person meditating and the object meditated on, and the phrase 'by becoming one with him' to the Nirvikalpa or Asamprajñāta Samādhi, in which even this distinction is obliterated in the consciousness of identity.]

ज्ञात्वा देवं सर्वपाशापहानि:
क्षीणै: क्लेशैर्जन्ममृत्युप्रहाणि: ।
तस्याभिध्यानात्तृतीयं देहभेदे
विश्वैश्वर्यं केवल आप्तकाम: ॥ ११ ॥

देवम् God ज्ञात्वा knowing सर्वपाशापहानि: the falling away of all fetters (भवति happens) क्षीणै: waning क्लेशै: by misery (i.e., ignorance and its

effects) जन्ममृत्युप्रहाणिः cessation of birth and death. तस्य on Him अभिध्यानात् by meditation देहभेदे getting beyond the consciousness of the body तृतीयम् third state विश्वैश्वर्यम् universal lordship (च and); (सः he) केवलः one without a second आप्तकामः whose desires are satisfied (च भवति becomes).

11. With the knowledge of God, all fetters fall off. With the waning of ignornance, birth and death cease. Going beyond the consciousness of the body by meditating on Him, one reaches the third state, viz., the universal lordship. All his desires are satisfied, and he becomes one without a second.

[The Mantra describes the various stages of realization—knowledge through scriptural study etc., waning of ignorance, cessation of future births, continuous meditation on Him, overcoming the body-consciousness, and becoming one without a second which is the same as the fulfilment of all desires and attaining universal lordship.]

एतज्ज्ञेयं नित्यमेवात्मसंस्थं
नातः परं वेदितव्यं हि किञ्चित् ।
भोक्ता भोग्यं प्रेरितारं च मत्वा
सर्वं प्रोक्तं त्रिविधं ब्रह्ममेतत् ॥ १२ ॥

एतत् this नित्यम् eternally आत्मसंस्थम् existing in one's own self एव only ज्ञेयम् is to be known. अतः परम् beyond this न किंचित् nothing वेदितव्यम् to be known हि indeed. भोक्ता enjoyer भोग्यम् the enjoyed प्रेरितारम् च and that which brings about the enjoyment मत्वा as a result of meditation सर्वम् all एतत् this त्रिविधम् threefold ब्रह्म the Brahman प्रोक्तम् is declared (in the Veda).

12. This[1] is to be known as eternally existing in one's own self. Indeed, there[2] is nothing to be known beyond this. As a result of meditation the enjoyer, the enjoyed and the power which brings about the enjoyment—all are declared to be three aspects of Brahman.

[1. *This is to be known etc.*—The state attained by the knower of Brahman, which is described in the previous Mantra, is natural to one, and exists in oneself even before realization; only one is not conscious of it on account of one's limitations. So meditation should be on the eternal Truth existing in one's own self, and should not be on anything which is separate from it.

2. *There is nothing to be known etc.*—This line refers to the fact that, when consciousness of unity is reached, knowledge cannot proceed further, as all science attempts only to find out the unity behind diversity.]

वह्नेर्यथा योनिगतस्य मूर्तिर्न
दृश्यते नैव च लिङ्गनाशः ।
स भूय एवेन्धनयोनिगृह्य-
स्तद्वोभयं वै प्रणवेन देहे ॥ १३ ॥

यथा as योनिगतस्य latent in its source वह्नेः of fire मूर्तिः the form न दृश्यते is not seen, लिङ्गनाशः destruction of the subtle form नैव च (भवति) and yet there is not, सः he भूयः again इन्धनयोनिगृह्यः capable of being perceived when that piece of wood is brought into contact with another piece of wood एव surely. तद् वा similarly उभयम् both प्रणवेन by means of Praṇava वै verily देहे in the body (गृह्यते is realized).

13. Fire is not perceived in its source, the fire-stick, till it is ignited by percussion. The subtle essence of fire, nevertheless, is not absent in the stick ; for fire can be obtained from the source, the fire-stick, by striking again. (The state of the Atman before and after realization) is like that of fire (before and after percussion). By meditating on the Praṇava, the Atman is perceived manifestly in the body, (but it was there in a latent state even before realization).

[The Mantra introduces an illustration to convince, even a layman, of the eternal existence in

himself of the glory of Atman, which he subsequently realizes as a result of meditation. The act of percussion, which brings out the latent fire, stands for spiritual practices which reveal the Atman within. Here spiritual practice is identified with meditation on Praṇava or the sound symbol 'Om'.]

स्वदेहमरणिं कृत्वा प्रणवं चोत्तरारणिम् ।
ध्याननिर्मथनाभ्यासाद्देवं पश्येन्निगूढवत् ॥ १४ ॥

स्वदेहम् one's own body अरणिम् the lower piece of wood, प्रणवम् the symbol Om उत्तरारणिम् the upper wood च and कृत्वा making, ध्याननिर्मथनाभ्यासात् by practising churning in the form of meditation देवम् God निगूढवत् like something hidden पश्येत् one should see.

14. Making one's own body the lower piece of wood, and the Praṇava the upper piece of wood, and practising churning in the form of meditation, one should realize God as one would find out something hidden.

[Elsewhere we find the teacher and the disciple compared to the two pieces of wood, and the process of learning, to churning, in place of the three factors mentioned here—viz., body, the Praṇava and the process of meditation.]

तिलेषु तैलं दधिनीव सर्पिराप: स्रोत:स्वरणीषु चाग्नि:
एवमात्माऽत्मनि गृह्यतेऽसौ सत्येनैनं तपसायोऽनुपश्यति॥
सर्वव्यापिनमात्मानं क्षीरे सर्पिरिवार्पितम् ।
आत्मविद्यातपोमूलं तद्ब्रह्मोपनिषत् परम् ॥ १६ ॥

तिलेषु in the sesame seeds तैलम् oil, दधिनि in curds सर्पि: butter, स्रोत:सु in (underground) springs आप: water, अरणीषु in pieces of wood अग्नि: fire इव jnst as च and एवम् in like manner असौ this आत्मा the self आत्मनि in the Self गृह्यते is perceived. य: who एनम् this सर्वव्यापिनम् all-pervading क्षीरे in milk अर्पितम् which is contained सर्पि: butter इव like आत्मविद्यातपोमूलम् rooted in self-knowledge and concentration आत्मानम् the self सत्येन by truth तपसा by concentration अनुपश्यति perceives again and again, तत् that परम् supreme ब्रह्म Brahman उपनिषत् the destroyer of ignorance.

15-16. As oil in sesame seeds, as butter in curds, as water in underground springs, as fire in wood, even so this Self is perceived in the self[1]. He who, by means of truthfulness, self-control and concentration, looks again and again for this Self, which is all-pervading like butter contained in milk, and which is rooted in self-knowledge and meditation,—he becomes

that Supreme Brahman, the destroyer of ignorance.

[All the four similes have distinct shades of suggestiveness. The first suggests that the Ātman is present everywhere just as oil pervades the whole of the sesame seed; the second implies that the Impersonal Atman though all-pervading, assumes the form of Personal God under the influence of Bhakti, like butter contained in milk; the third conveys the idea that the bliss of Ātman relieves us of all suffering, even as a man digging for water is relieved of his trouble when the water level is reached. Primarily, they all alike convey by implication the idea of the immanence of God.

1. *Self*—It stands for Buddhi (intellect).]

द्वितीयोऽध्यायः

CHAPTER TWO

युञ्जानः प्रथमं मनस्तत्त्वाय सविता धियः ।
अग्नेर्ज्योतिर्निचाय्य पृथिव्या अध्याभरत् ॥ १ ॥

प्रथमम् first मनः the mind धियः the senses (च and) तत्त्वाय with a view to realizing the Truth युञ्जानः harnessing, सविता the Ultimate Principle conceived of as the immanent cause of the evolution of the universe (Antaryāmin) अग्नेः of the fire ज्योतिः light निचाय्य having found out, पृथिव्याः out of the earth अध्याभरत् brought out.

1. First harnessing[1] the mind and the senses with a view to realizing the Truth, and then having found out the light[2] of the fire, the Evolving[3] Soul brought itself out of the earth[4].

[This and the next four Mantras are taken bodily, with slight variations here and there, from the Saṁhitā portion of the Vedas, and some of them are also cited in the Brāhmaṇas and interpreted in relation to their application to liturgy. The Upaniṣad however, makes use of them as relating

to the practice of Yoga, and in its application to the knowledge of Brahman. These Mantras are often taken as authority to show that meditation and self-culture are as old as the Vedas. The present Mantra alludes to the preliminary steps in the process of spiritual practice.

1. *Harnessing the mind and the senses*—This refers to the preliminary process of attaining purity of mind by a life of self-control in accordance with the rules of righteousness.

2. *Light of the fire*—Fire and light are both symbolic. 'Fire' refers to the ordinary waking intellect conscious of external objects and 'light' refers to Pure Consciousness. To find out the 'light of fire' is to understand that Pure Consciousness is separate from the ordinary consciousness of the intellect. This part of the Mantra alludes to the capacity to discriminate between truth and untruth, the first of the four qualifications demanded of the spiritual aspirant according to the Advaita system.

3. *Evolving Soul*—The word 'Savitā', ordinarily meaning 'one who brings forth or inspires', and usually taken as a synonym of sun, is used here symbolically to denote the Antaryāmin or the Ultimate Principal conceived intellectually as the source of all creation, and as working constantly and eternally in the hearts of all beings to raise them to higher and higher levels of life, and thereby causing the process of evolution from behind the scene.

4. *Earth*—The expression is used symbolically to denote matter in general. 'Brought itself out of

the earth' therefore means extracted itself out of all attachment to the pleasures of the world. This refers to the spirit of renunciation, the second of the four qualifications demanded of spiritual aspirants.]

युक्तेन मनसा वयं देवस्य सवितुः सवे ।
सुवर्गेयाय शक्त्या ॥ २ ॥

देवस्य self-luminous सवितुः of the Immanent Soul सवे for the birth युक्तेन controlled मनसा with the mind शक्त्या vigorously सुवर्गेयाय for the attainment of bliss वयम् we (प्रयतामहे shall endeavour).

2. With our minds controlled so as to manifest the self-luminous Immanent[1] Soul, we shall vigorously endeavour for the attainment of supreme bliss.

[This Mantra speakes of the necessity for canstant and vigorous practice or Abhyāsa, which, according to Patañjali, forms, along with Vairāgya (renunciation), the most necessary requisite for success in Yoga.

1. *Immanent Soul*—The word in the original is Savitṛ.]

युक्त्वाय मनसा देवान् सुवर्यतो धिया दिवम् ।
बृहज्ज्योतिः करिष्यतः सविता प्रसुवाति तान् ॥ ३ ॥

सुवर्यत: heaven-aspiring देवान् the senses मनसा with the help of the mind धिया with the help of the intellect (च and) युक्त्वाय controlling, दिवम् self-luminous बृहत् infinite ज्योति: light करिष्यत: manifesting, तान् them सविता the Immanent Soul or God within प्रसुवाति regenerates.

3. Controlling the heaven-aspiring[1] senses with the help of the mind[2] and the intellect, the Immanent[3] Soul so regenerates them as to enable them to manifest the self-luminous Infinite Light. ।

[1. *Heaven-aspiring*—The reference here is to the natural tendency of the senses to run after external worldly pleasures, 'heaven' indicating only pleasure arising out of the enjoyment of external objects through attachment.

2. *Mind and the intellect*—Senses are by nature attracted to their objects. No external method is ultimately of any avail in checking their natural propensities. The mind and the Buddhi (intellect), which control the senses, have to be purified and transformed by a changed outlook on life. Then alone can sense-control be successfully practised.

3. *Immanent Soul*—The word in the original is Savitṛ. For detailed explanation *vide* Note 3 on the first Mantra of this Chapter. All evolution is to be traced ultimately to the working of the Divinity within.]

युञ्जते मन उत युञ्जते धियो
विप्रा विप्रस्य बृहतो विपश्चितः।
वि होत्रा दधे वयुनाविदेक
इन्मही देवस्य सवितुः परिष्टुतिः ॥ ४ ॥

विप्राः wise men मनः the mind युञ्जते control, धियः the activities of the intellect of Buddhi युञ्जते control उत and वयुनाविद् the knowing one एकः single इत् alone होत्राः spiritual practices विदधे undergoes. विप्रस्य all-pervading बृहतः infinite विपश्चितः all-knowing देवस्य self-luminous सवितुः of the Immanent Soul मही great परिष्टुतिः glory.

4. Great is the glory of the Immanent Soul who is all-pervading, all-knowing, infinite and self-luminous. Only those rare few who[1] know, undergo the necessary discipline and spiritual practices. The wise do, indeed, control the activities of the intellect, and practise meditation and concentration.

[1. *Who know*—Who are convinced, through scriptural study and the instruction of the Guru, that a higher kind of bliss is attainable through concentration and meditation, than that gained through giving free reins to the senses.]

युजे वां ब्रह्म पूर्व्यं नमोभिर्विश्लोक
एतु पथ्येव सूरेः।
शृण्वन्तु विश्वे अमृतस्य पुत्रा आ ये
धामानि दिव्यानि तस्थुः॥ ५॥

सूरेः of the wise पथि according to the way एव only वाम् you two नमोभिः by meditation पूर्व्यम् the ancient ब्रह्म Brahman युजे I merge. विश्लोकः the Glorious One एतु may manifest. विश्वे all अमृतस्य of immortality पुत्राः sons शृण्वन्तु may hearken, ये who दिव्यानि celestial धामानि regions आतस्थुः occupy.

5. Following only in the footsteps of the wise, I merge you both[1] in the ancient Brahman by continued meditation. May the Glorious One manifest Himself! May the sons[2] of Immortal Bliss hearken to me—even they who occupy celestial regions!

[This Mantra speaks of Nirvikalpa Samādhi in which the spiritual aspirant gains complete absorption in Brahman. The Ṛṣi, who has realized that blessed state, is exhorting others to tread the path leading to it—even those occupying celestial regions whose bliss is insignificant compared with that highest absorption. Those who are priding in their worldly prosperity are shown that there is something higher for them to gain—their birthright of Immortal Bliss.

1. *Both*—The mind and the intellect, whose limitations were hitherto acting as a screen hiding the vision of the Ultimate Truth.

2. *Sons of Immortal Bliss*—All men are referred to by this expression, thus indicating that the attainment of Divinity is the birthright of all.]

अग्निर्यत्राभिमथ्यते वायुर्यत्राधिरुध्यते ।
सोमो यत्रातिरिच्यते तत्र सञ्जायते मनः ॥ ६ ॥

अग्निः fire यत्र where अभिमथ्यते is churned out, वायुः air यत्र where अधिरुध्यते is controlled, सोमः Soma juice यत्र where अतिरिच्यते overflows, तत्र there मनः the mind सञ्जायते attains perfection.

6. Where fire[1] is churned out, where air[2] is controlled, where Soma[3] juice overflows,—there the mind attains perfection.

[This Mantra aims at a synthesis of Jñānayoga, Rājayoga and Karmayoga, and utilizes them all for the realization of the Ultimate Truth.

1. *Fire*—In Vedic symbology fire stands for intellectual knowledge in the form of ideas couched in language. This knowledge is said to be churned out, like fire from fire-sticks, as a result of study and reflection and philosophical enquiry under the guidance of a competent teacher. Of the two pieces of wood used for lighting fire for sacrificial purposes, the upper one stands for the teacher and the lower one for the disciple, and the process of

sttudy is spoken of as 'churning out'. The whole line refers to Jñānayoga in general.

2. *Air*—This represents Prāṇāyāma or the control of the vital functions, which is associated with Rājayoga. Hence this line refers to the practice of that Yoga.

3. *Soma Juice*—The Soma juice used in Vedic sacrifice symbolizes the exhilaration arising out of the pursuit of worldly enjoyments, and giving rise to the forgetfulness of one's higher nature and birthright of eternal bliss. Soma is said to overflow, when the physical character of the Vedic sacrifice is transcended, and ritual gives place to self-sacrifice; and when work becomes unattached, and is elevated to the rank of worship and service of God in man. This line therefore stands for Karmayoga or the Yoga of active self-sacrifice.]

सवित्रा प्रसवेन जुषेत ब्रह्म पूर्व्यम् ।
यत्र योनिं कृणवसे न हि ते पूर्तमक्षिपत् ॥ ७ ॥

यत्र where योनिम् the source कृणवसे thou destroyest, ते they पूर्वम् the results of past actions न हि do not अक्षिपत् cause trouble (च and), (तत् that) पूर्व्यम् the ancient ब्रह्म the Brahman, प्रसवेन through the Creator or Prime Cause सवित्रा through the Immanent Soul जुषेत should be devoted to.

7. Attaining whom thou destroyest the source[1] and art no more troubled by the

results[2] of past actions—to that ancient Brahman be thou devoted through[3] the Prime Cause, the Immanent Soul.

[This Mantra refers to Bhaktiyoga for completing the picture of synthesis of Yogas referred to in the previous Mantua.

1. *Source*—Here refers to the mind which gives rise to the phenomenal world. This is finally destroyed only when the Absolute Brahman is realized and the aspirant becomes one with It.

2. *Results of past actions*—The word Pūrta means charitable acts, and is generally used in conjunction with the word Iṣṭa, which denotes ritualistic sacrifice. These stand for all meritorious actions leading to heaven. Here it refers to the accumulated results of all past actions in general. The virtuous actions are specially referred to for showing that even they lead to rebirth, and should be transcended before attaining final release from the cycle of births and deaths by becoming one with the Absolute.

3. *Through the Prime Cause*—The Absolute is beyond thought and speech, and cannot be the object of devotion. Devotion moreover requires the duality of Bhakta (devotee) and Bhagavān (the Divine). We have therefore to approach the unity of Absolute through some perfect form conceived by the intellect. The best possible form of devotion is that towards the Immanent Soul conceived as the First Cause, whose presence is felt by all devotees in their hearts.]

त्रिरुन्नतं स्थाप्य समं शरीरं
हृदीन्द्रियाणि मनसा सन्निवेश्य ।
ब्रह्मोडुपेन प्रतरेत विद्वान्
स्रोतांसि सर्वाणि भयानकानि ॥ ८ ॥

शरीरम् the body त्रिरुन्नतम् with the chest, throat and head समम् held erect in a straight posture स्थाप्य placing, इन्द्रियाणि the senses मनसा together with the mind हृदि in the heart सन्निवेश्य making it enter, विद्वान् the knowing one सर्वाणि all भयानकानि fearful स्रोतांसि currents ब्रह्मोडुपेन by means of the raft of Brahman प्रतरेत should cross over.

8. Placing the body in a straight posture, holding the chest, throat and head erect, and drawing[1] the senses and the mind into the heart, the knowing[2] one should cross over all the fearful[3] currents by means of the raft[4] of Brahman.

[1. *Drawing the senses etc.*—Refers to the practice of Pratyāhāra or abstraction of the mind. It is the process of checking the out-going tendencies of the mind and and senses, and turning the mind back upon itself.

2. *Knowing one.*—He who knows the meaning of Praṇava (Om) and the practice of meditation on it.

3. *Fearful currents.*—Tendencies of the mind caused by ignorance, which drag one to the ocean of births and deaths (Saṁsāra).

4. *Raft of Brahman*—The Tāraka-Brahman or Praṇava. This refers to the practice of silent repetition (Japa) of Om in combination with meditation on its meaning.]

प्राणान् प्रपीडयेह संयुक्तचेष्टः
क्षीणे प्राणे नासिकयोच्छ्वसीत ।
दुष्टाश्वयुक्तमिव वाहमेनं
विद्वान् मनो धारयेताप्रमत्तः ॥ ९ ॥

इह in this world संयुक्तचेष्टः regulating the activities प्राणान् the senses प्रपीड्य controlling with an effort, क्षीणे प्राणे when the vital activities become gentle नासिकया through the nostrils उच्छ्वसीत should breathe out. अप्रमत्तः (सन्) without being distracted एनम् this विद्वान् the knowing one दुष्टाश्वयुक्तम् attached to restive horses वाहम् the reins इव like मनः the mind धारयेत should control.

9. Controlling[1] the senses with an effort, and regulating[2] the activities in the body, one should breathe[3] out through the nostrils when the vital activities become gentle. Then the knowing one, without being in the least dis-

tracted, should keep his hold on the mind as on the reins attached to restive horses.

[1. *Controlling the senses with an effort*—refers to the practice of Yama or moral virtues consisting of non-injury, non-stealing, continence, truthfulness, non-acceptance of gifts, etc. The practice of these guards the aspirant from the influence of evil tendencies acquired in the past.

2. *Regulating etc.*—This refers to Niyama or practice meant to direct the tendencies and activities of the mind towards worthy objects. This practice is more positive than negative. It consists of such observances as purity, contentment, austerity, scriptural study, devotion to God, etc.

3. *Breathe out etc.*—Refers to the practice of Prāṇāyāma or breath control as elaborated in the Yogic scriptures. It does not consist of merely breathing out (Recaka), but also of breathing in (Pūraka) and holding the breath for some time, both inside and outside (Kumbhaka). This should be attempted only after fair progress is made in the preliminaries of Yama and Niyama, and a fair control of the psycho-physical activities is already attained; otherwise it is dangerous. Moreover it should be practised only under the guidance of a competent Guru.]

समे शुची शर्करावह्निवालुका-
विवर्जिते शब्दजलाश्रयादिभिः ।
मनोनुकूले न तु चक्षुपीडने
गुहानिवाताश्रयणे प्रयोजयेत् ॥ १० ॥

समे where the floor is even, शुचौ pure, शर्करावह्नि-वालुकाविवर्जिते free from pebbles, fire and dust, शब्द-जलाश्रयादिभिः (विवर्जिते) free from disturbing noises and dampness, मनोनुकूले helpful for concentration of mind न तु चक्षुपीडने not displeasing to the eye, गुहानिवाताश्रयणे resorting to caves and other places free from wind, प्रयोजयेत् one should perform one's exercises in mind control.

10. One should perform one's exercises in concentration, resorting to caves and such other pure places helpful to its practice—places where the ground is level without pebbles, and the scenery pleasing to the eyes; where there is no wind, dust, fire, dampnsss and disturbing noises.

[The passage describes the various conditions that are to be observed, if Yoga is to be practised successfully and safely. A pure place is one which fulfils the hygienic conditions, and has also holy associations. It is difficult to sit in a place for long and in comfort, if it is not level, or is full of pebbles. Dust, dampness, fire and smoke that invariably accompanies fire, make the air impure, and thus render Prāṇāyāma dangerous. A pleasing scenery helps one to compose the mind, while noise and strong wind disturb the mind practising concentration.]

नीहारधूमार्कानिलानलानां
खद्योतविद्युत्स्फटिकशशीनाम् ।

एतानि रूपाणि पुरःसराणि
ब्रह्मण्यभिव्यक्तिकराणि योगे ॥ ११ ॥

नीहारधूमार्कानिलानलानाम् of snow, smoke, sun, wind and fire खद्योतविद्युत्स्फटिकशशीनाम् of fire-fly, lightning, crystal and moon एतानि these रूपाणि forms योगे in Yoga practice ब्रह्मणि of Brahman पुरःसराणि which precede अभिव्यक्तिकराणि the manifestors.

11. Forms that appear like snow, smoke, sun, wind, fire, fire-fly, lightning, crystal and moon, precede the manifestation of Brahman in Yoga practice.

[If these forms gradually manifest themselves during Yoga practice, one can be sure that the manifestation of Brahman is not very far off. These represent the various stages of the mental modifications as one progresses towards the ultimate realization.

पृथिव्यप्तेजोऽनिलखे समुत्थिते
पञ्चात्मके योगगुणे प्रवृत्ते ।
न तस्य रोगो न जरा न मृत्युः
प्राप्तस्य योगाग्निमयं शरीरम् ॥ १२ ॥

पृथिव्यप्तेजोऽनिलखे in earth, water, light, air and ether समुत्थिते arising, पञ्चात्मके fivefold योगगुणे

perception of Yoga प्रवृत्ते (सति) when these have appeared, योगाग्निमयम् made of the fire of Yoga शरीरम् body प्राप्तस्य becomes possessed तस्य his न no रोगः disease न no जरा old age न no मृत्युः death.

12. When the fivefold[1] perception of Yoga, arising from (concentrating the mind on) earth, water, light, air and ether, have appeared to the Yogin, then he has become possessed of a body made of the fire of Yoga, and he will not be touched by disease, old age or death.

[The Yogin understands that his physical body is a combination of the five elements, and that his real self is separate from them, and that as such he is not affected by disease, old age or death, which are inseparable from all material things that are by nature always subject to change. He throws off his physical body into the fire of Yoga, and takes up, as it were, a new individuality purer than the previous. His physical body itself, he knows, does not change its essential character as matter, whatever changes it may undergo. Matter remains indestructible, so also the soul which is separate from it.

1. *Five-fold perception of Yoga etc.*—The reference seems to be to the Yoga practice, mentioned also in Patañjali's Yoga-sūtra, I. 35, of steadying the mind through fixing attention on one of the five senses, of smell, taste, colour, touch and sound.

This is done by concentrating on the tip of the nose, the tip of the tongue, the fore-part of the palate, the middle of the tongue and the root of the tongue, respectively.]

लघुत्वमारोग्यमलोलुपत्वं
वर्णप्रसादः स्वरसौष्ठवं च ।
गन्धः शुभो मूत्रपुरीषमल्पं
योगप्रवृत्तिं प्रथमां वदन्ति ॥ १३ ॥

लघुत्वम् lightness, आरोग्यम् health, अलोलुपत्वम् thirstlessness, वर्णप्रसादः clearness of complexion, स्वरसौष्ठवम् beauty of voice, शुभः agreeable गन्धः odour, अल्पं मूत्रपुरीषम् scantiness of excretions, च and प्रथमाम् first योगप्रवृत्तिम् signs of entering Yoga वदन्ति they say.

13. It is said that the first signs of entering Yoga are lightness of body, health, thirstlessness of mind, clearness of complexion, a beautiful voice, an agreeable odour and scantiness of excretions.

यथैव बिम्बं मृदयोपलिप्तं
तेजोमयं भ्राजते तत् सुधान्तम् ।
तद्वात्मतत्त्वं प्रसमीक्ष्य देही
एकः कृतार्थो भवते वीतशोकः ॥ १४ ॥

यथा एव just as मृदया by dust उपलिप्तम् stained तत् that बिम्बम् metal disc सुधान्तम् (सत्) when cleaned तेजोमयम् brightly भ्राजते shines, तद् वा in like manner देही the embodied being आत्मतत्त्वम् the truth of Atman प्रसमीक्ष्य seeing एकः single वीतशोकः free from sorrow कृतार्थः भवते attains the goal.

14. Just as the same metal disc, which was stained by dust before, shines brilliantly when cleaned, so the embodied being, seeing the truth of Atman, realizes oneness, attains the goal and becomes sorrowless.

यदात्मतत्त्वेन तु ब्रह्मतत्त्वं
दीपोपमेनेह युक्तः प्रपश्येत् ।
अजं ध्रुवं सर्वतत्त्वैर्विशुद्धं
ज्ञात्वा देवं मुच्यते सर्वपापैः ॥ १५ ॥

यदा when युक्तः the Yogin दीपोपमेन resembling a light आत्मतत्त्वेन by the truth of Atman ब्रह्मतत्त्वम् the truth of Brahman इह here प्रपश्येत् sees, (तदा then) अजम् unborn ध्रुवम् eternal सर्वतत्त्वैः विशुद्धम् free from all the modifications of Prakṛti देवम् the Divinity ज्ञात्वा realizing, सर्वपापैः from all sins मुच्यते is freed.

15. When the Yogin realizes the truth of Brahman, through the perception of the truth

of Atman in this body as a self-luminous entity, then, knowing the Divinity as unborn, eternal and free from all the modifications of Prakṛti, he is freed from all sins.

[This Mantra identifies the pure Spirit (Ātman) in man with the Spirit at the back of the universe, denoted by the words Brahman and God, and emphasizes that this true knowledge of the nature of God and His affinity with the soul of man constitutes perfection in Yoga.

This Mantra is also remarkable for the simultaneous use of three important Vedāntic terms—Atman, Brahman and Deva. 'Ātman' means Spirit in the embodied state. 'Brahman', interpreted as unrelated to the universe, is Spirit in transcendence, the Impersonal Absolute of philosophy. Interpreted, however, in relation to the universe, the word means the Personal God of religion i.e., the Spirit behind the universe. Deva, here translated as the Divinity, clearly implies Divine Personality, and is the same as Brahman as Personal God. In Vedāntic literature the meanings of these terms, though definite, often imperceptibly shade off into one another. Although this leads to confusion sometimes, it is really one of the most charming features of Vedāntic thought, and is responsible for making it the highest mysticism and philosophy in one.]

एषो ह देवः प्रदिशोऽनु सर्वाः
पूर्वो ह जातः स उ गर्भे अन्तः ।

स एव जातः स जनिष्यमाणः
प्रत्यङ् जनास्तिष्ठति सर्वतोमुखः ॥ १६ ॥

एषः this देवः Divinity सर्वाः all प्रदिशः directions अनु ह in their entirety (व्याप्नोति pervades). सः ह पूर्वः जातः He is the first-born, the Hiraṇyagarbha. (सः He) उ indeed गर्भे अन्तः inside the womb. सः He एव alone जातः is born, सः He जनिष्यमाणः is to be born. (सः He) प्रत्यङ् जनाः तिष्ठति stands inside all persons as the indweller (Antaryāmin) सर्वतोमुखः facing all directions.

16. This Divinity pervades all directions in their entirety. He is the first-born (Hiraṇyagarbha). He has entered into the womb. He alone is born, and is to be born in future. He is inside all persons as the Indwelling Self, facing all directions.

यो देवो अग्नौ योऽप्सु
यो विश्वं भुवनमाविवेश ।
य ओषधीषु यो वनस्पतिषु
तस्मै देवाय नमो नमः ॥ १७ ॥

यः which देवः Divinity अग्नौ is in the fire, यः who अप्सु is in the water, यः who विश्वम् all भुवनम्

universe आविवेश has entered यः who ओषधीषु is in the plants, यः who वनस्पतिषु is in the trees, तस्मै देवाय to that God नमः नमः salutations.

17. Salutations to that Divinity who is in the fire, who is in the water, who is in the plants, who is in the trees, who has pervaded the whole universe.

[This Mantra and the one preceding indentify the various aspects of nature as really forms assumed by the self-same Atman, and shows that the same Aṭman is behind all phenomena.]

तृतीयोऽध्यायः

CHAPTER THREE

य एको जालवानीशत इशनीभिः
सर्वांल्लोकानीशत ईशनीभिः ।
य एवैक उद्भवे सम्भवे च
य एतद् विदुरमृतास्ते भवन्ति ॥ १ ॥

यः who एकः one एव only उद्भवे at the time of creation सम्भवे at the time of dissolution च and, यः who एकः one जालवान् by his inscrutable power of Māyā ईशनीभिः with innumerable powers ईशते appears as the Divine Lord. (सः He) ईशनीभिः (सहितान्) having innumerable forces working therein सर्वान् all लोकान् worlds इशते controls. ये who एतत् this विदुः know, ते they अमृताः immortal भवन्ति become.

1. It is the self-same One who exists alone at the time of creation and dissolution of the universe, that assumes manifold powers and appears as the Divine Lord by virtue of His inscrutable power of Māyā. He it is that protects all the worlds and controls all the

various forces working therein. Those who realize this Being become immortal.

[This Mantra speaks of the oneness of the Ultimate Principle in spite of its apparent diversity in functions. It also shows how the Divine Lord or God is nothing but this Ultimate Principle (the Absolute), appearing as active in creation, maintenance and destruction of the universe by virtue of the power of Māyā. This Māyā, again, is shown to belong to Him. He is the master of it, and is not affected by it, just as a cobra is not affected by its own poison. All the forces that we see active in the universe are nothing but the manifestations of His Māyā, and as such these forces can work only at His will and pleasure.]

एको हि रुद्रो न द्वितीयाय तस्थु-
र्य इमाँल्लोकानीशत ईशनीभिः
प्रत्यङ् जनास्तिष्ठति सञ्चुकोचान्तकाले
संसृज्य विश्वा भुवनानि गोपाः ॥ २ ॥

यः who इमान् these लोकान् worlds ईशनीभिः by His own powers ईशते protects and controls. (सः that) रुद्रः Rudra एकः one हि indeed. द्वितीयाय as a second being न तस्थुः did not stand, हे जनाः O men. प्रत्यङ् inside every being तिष्ठति He stands. विश्वा all भुवनानि worlds संसृज्य projecting. गोपाः protector (भूत्वा being). अन्तकाले at the end of time सञ्चुकोच He withdrew unto Himself.

2. He who protects and controls the worlds by His own powers, He—Rudra[1]—is indeed one only. There is no one beside Him who can make Him the second. O men, He is present inside the hearts of all beings. After projecting and maintaining all the worlds, He finally withdraws them into Himself.

[1. *Rudra*—This word is a synonym of Śiva in later Purāṇa literature, but no such sectarian meaning is intended here. The word is used in its literal sense. The root meaning of the word is 'the destroyer of the sins and sorrows of devotees as well as the bestower of Jñāna and bliss on them'. Rudra also means 'the punisher of those who break His laws, physical, moral and spiritual'. The word seems to be used here to hint that God as the Indwelling Self watches the deeds of men, good as well as bad.]

विश्वतश्चक्षुरुत विश्वतोमुखो
विश्वतोबाहुरुत विश्वतस्पात् ।
सं बाहुभ्यां धमति संपतत्रैर्द्यावाभूमी
जनयन् देव एकः ॥ ३ ॥

(यद्यपि though) द्यावाभूमी heaven and earth जनयन् creating देवः God एकः one only, (तथापि yet सः He) विश्वतश्चक्षुः the owner of all eyes, विश्वतोमुखः the owner of all faces, विश्वतोबाहुः the owner of

all hands, उत and विश्वतस्पात् the owner of all feet (भवति is). बाहुभ्याम् by means of two hands. संपतत्रैः by means of the bellows, (सः He) संधमति fans the fire into flame, or excites.

3. Though God, the creator of heaven and earth, is one only, yet He is the real owner of all the eyes, faces, hands and feet in this universe. It is He who inspires[1] them all to do their respective duties in accordance with the knowledge[2], past actions and tendencies[3] of the various beings (with whom they appear to be associated).

[1. *Inspires*—As the Indwelling Self, it is God who really guides creatures in the use of all their senses. The exact meaning of the word 'dhamati' is 'to fan a fire into flame'. It is used here metaphorically for kindling fire in the senses, i.e., to enlighten and inspire them. It shows how dependent we are on His grace for every one of our achievements.

2. *Knowledge, past actions*—This is the symbolic sense of the word 'bāhubhyām' according to the commentator Nārāyaṇa. According to Mahīdhara, the 'two hands' refers to Dharma and Adharma. These form, as it were, the two hands by means of which the senses are worked. It symbolically describes how the work of the senses in this life is dependent upon the knowledge and habits acquired by the individual in past lives. It also implies that the grace of God works only on

the basis of man's self-effort. Thus it reconciles the conflict between divine grace and human responsibility.

3. *Tendencies*—The word 'patatra' literally means 'wings or bellows for blowing fire', but here it is used metaphorically for Vāsanās or tendencies, as noted by Nārāyaṇa. The senses work only as guided by the Vāsanas.]

यो देवानां प्रभवश्चोद्भवश्च
विश्वाधिपो रुद्रो महर्षिः ।
हिरण्यगर्भं जनयामास पूर्वं
स नो बुद्ध्या शुभया संयुनक्तु ॥ ४ ॥

यः Who देवानाम् of the gods or senses प्रभवः creator उद्भवः supporter च and विश्वाधिपः the lord of all रुद्रः the destroyer of the sins and sorrows of the devotees, the bestower of wisdom and bliss and the punisher of all those who break His laws महर्षिः the great seer हिरण्यगर्भम् the cosmic soul पूर्वम् in days of yore जनयामास brought into being. सः He नः us शुभया good बुद्ध्या with thoughts संयुनक्तु may endow.

4. May He, who created the gods[1] and supports them; who is the origin also of the cosmic[2] soul; who[3] confers bliss and wisdom on the devoted, destroying their sins and sorrows, and punishing all breaches of law;—

may He, the great seer[4] and the lord of all, endow us with good thoughts.

[1. *Gods*—The word 'deva' means also 'senses'. As the Indwelling Self it is He who guides them. (*Vide* previous Mantra.)

2. *Cosmic soul*—Universal intelligence. It is not too much for Him who has brought the universal intelligence into existence to give us good thoughts.

3. *Who confers etc.*—*Vide* the meaning of the word Rudra in the notes on the second Mantra of this chapter.

4. *Great seer*—The words conveys the idea that He sees all the actions of men, and is therefore in a position to apportion their rewards. That God is the eternal subject is also implied.]

या ते रुद्र शिवा तनूरघोराऽपापकाशिनी ।
तया नस्तनुवा शन्तमया गिरिशन्ताभिचाकशीहि ॥

हे रुद्र O Rudra, गिरिशंत who blesses all creatures through the Vedas, या what ते Thy शिवा calm अघोरा not terrible अपापकाशिनी rooting out sin तनूः body or self. तया by that शंतमया blissful तनुवा by the self नः अभिचाकशीहि deign to make us happy.

5. O Lord, who[1] blesses all creatures by revealing the Vedas, deign to make us[2] happy by Thy calm and blissful self, which roots out terror as well as sin.

[1. *Who blesses all creatures by revealing the Vedas*—The Vedas, which give us an insight into the highest truth behind this phenomenal world, are revealed only because of His grace and His consideration for the welfare of His creatures. Had it not been for this, mankind would have remained ignorant, as it is not possible even for a realized man to speak of his experience of the Absolute which is beyond word or thought.

2. *Us*—The plural number indicates that it is a prayer for the benefit, not merely of the individual, but of all beings.]

यामिषुं गिरिशन्त हस्ते बिभर्ष्यस्तवे ।
शिवां गिरित्र तां कुरु मा हिंसीः पुरुषं जगत् ॥ ६ ॥

हे गिरिशंत O revealer of the Vedas, याम् what इषुम् arrow हस्ते in Thy hand बिभर्षि Thou holdest अस्तवे for shooting against somebody, हे गिरित्र O protector of devotees, ताम् that शिवाम् propitious or auspicious कुरु make. पुरुषम् the divine person जगत् who has manifested himself as the universe मा हिंसीः do not destroy.

6. O revealer of the Vedic truths, deign to make propitious that arrow[1] which Thou holdest[2] in Thy hand for shooting at somebody. O protector of devotees, do[3] not destroy that benign personal form of Thine which has manifested as the universe.

[The Praṇava or the mystic syllable 'Om' represented by the arrow, reveals the form of the Chosen Ideal. The Praṇava means both the impersonal (Nirguṇa) and personal (Saguṇa) Brahman.

1. *Arrow*—Refers to one of the Vedic Mahā-Vākyas (cryptic instructions like Tat tvam asi), or the Tāraka Mantra, *i.e.*, the Praṇava, which constitutes the quintessence of the Vedas. These form the weapons of God for destroying ignorance.

2. *Holdest in Thy hand*—This shows that the Lord is ever ready to reveal Himself unto His devotees, if they repeat, and contemplate on, the Praṇava and Mahāvākyas.

3. *Do not destroy etc.*—Shows that the devotee likes to meditate on the personal aspects of God even after the realization of the formless Absolute.]

ततः परं ब्रह्म परं बृहन्तं यथानिकायं सर्वभूतेषु गूढम्
विश्वस्यैकं परिवेष्टितारमीशं तं ज्ञात्वामृता भवन्ति ॥ ७॥

ततः than that (the Personal Brahman) परम् higher बृहन्तम् infinite परम् supreme ब्रह्म Brahman यथानिकायम् according to the bodies सर्वभूतेषु in all beings गूढम् hidden. विश्वस्य of the universe एकम् single परिवेष्टितारम् enveloper ईशम् God तम् Him ज्ञात्वा realizing अमृताः immortal भवन्ति become.

7. Higher than this Personal Brahman is the infinite Supreme Brahman, who is concealed in all beings according to their bodies, and who, though remaining single, envelops the whole

universe. Knowing Him to be the Lord, one becomes immortal.

[Though the devotee would like to remain satisfied with the form of God, the highest Mukti, or liberation, is possible only by realizing the Absolute. This Mantra therefore leads the aspirant from the Personal to the Impersonal. But coming as it does immediately after one invoking the blessing of the Deity as the Personal, the Mantra seems to imply that the realization of the Impersonal Absolute can be had only through the maturity of devotion to the Personal and the grace He bestows on the devotee. The Personal and the Impersonal are not two different beings, but the same Deity in His two aspects. It must also be remembered that even after the realization of the Absolute, there is nothing contradictory in retaining devotion to the Personal God.]

वेदाहमेतं पुरुषं महान्त-
मादित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वातिमृत्युमेति
नान्यः पन्था विद्यतेऽयनाय ॥ ८ ॥

तमसः परस्तात् beyond darkness आदित्यवर्णम् effulgent like sun एतम् this महान्तम् great पुरुषम् Being अहम् I वेद have realized. तमेव Him alone विदित्वा realizing अतिमृत्युम् beyond death एति goes, अयनाय for thus passing अन्यः another पन्थाः way न विद्यते there is not.

8. I[1] have realized this Great Being who shines effulgent like the sun beyond all darkness.[2] One passes beyond death only on realizing Him. There is no other way of escape from the circle of births and deaths.

[1. Ṛṣi Śvetāśvatara.

2. *Darkness*—Stands for ignorance which is the cause of Saṁsāra.]

यस्मात् परं नापरमस्ति किंचिद्य-
स्मान्नाणीयो न ज्यायोऽस्ति कश्चित् ।
वृक्ष इव स्तब्धो दिवि तिष्ठत्येक-
स्तेनेदं पूर्णं पुरुषेण सर्वम् ॥ ९ ॥

यस्मात् than whom परम् higher अपरम् different किंचित् anything न अस्ति there is not, यस्मात् than whom अणीयः more minute न not, ज्यायः greater or older in age कश्चित् any one न अस्ति there is not. वृक्षः इव like a tree स्तब्धः immovable एकः alone दिवि in His own glory तिष्ठति stands. तेन पुरुषेण by that Being इदम् सर्वम् the whole of this पूर्णम् is filled.

9. There is naught higher than or different from Him; naught greater or more minute than Him. Rooted in His own glory He stands like a tree, one without a second and immovable. By that Being the whole universe is filled.

ततो यदुत्तरतरं तदरूपमनामयम् ।
य एतद्विदुरमृतास्ते भवन्ति अथेतरे दुःखमेवापियन्ति ॥१०॥

यत् which ततः than that उत्तरतरम् far higher, तत् that अरूपम् formless अनामयम् free from misery. ये who एतत् this विदुः know ते they अमृताः immortal भवन्ति become. अथ but इतरे others दुःखम् misery एव alone अपियन्ति suffer.

10. That Being is far[1] beyond this world, is formless and free from misery. They who know this become immortal. But all others have indeed to suffer misery alone.

[1. *Far beyond*—The Absolute cannot by any stretch of imagination be brought into relation with the world, as all conception of relation based on space, time and causation is within the realm of Māyā.]

सर्वाननशिरोग्रीवः सर्वभूतगुहाशयः ।
सर्वव्यापी स भगवांस्तस्मात् सर्वगतः शिवः ॥ ११ ॥

तस्मात् therefore सः that भगवान् Divine Lord सर्वव्यापी pervading everything, सर्वगतः omnipresent, शिवः benevolent (सन् being), सर्वाननशिरोग्रीवः making use of all faces, heads and necks सर्वभूतगुहाशयः dwells in the hearts of all beings.

11. Therefore,[1] that Divine Lord, being all-pervading, omnipresent and benevolent,[2] dwells in the hearts of all beings, and makes[3] use of all faces, heads and necks in this world.

[It is noteworthy that this Mantra, speaking of divine immanence, comes immediately after the previous one, which depicts the Supreme as the Absolute, far beyond all relations. The idea is that God is both transcendent and immanent. This beautiful synthesis of the conceptions of the Personal, and the Impersonal, of the Transcendent and the Immanent, is a characteristic feature of this Upaniṣad.

1. *Therefore*—Because He is formless, all-pervading, etc., He can take any form, and be present anywhere and everywhere, according to the wish of the devotee.

2. *Benevolent*—If He did not graciously dwell in the hearts of all beings, and guide their senses, thoughts and actions, it would not have been possible for man to realize Him, by his own unaided effort.

3. *Makes use of etc.*—To bring about the evolution of the souls, and ultimately bring them to the goal of liberation (Mukti).]

महान् प्रभुर्वै पुरुषः सत्वस्यैष प्रवर्तकः।
सुनिर्मलामिमां प्राप्तिमीशानो ज्योतिरव्ययः ॥ १२ ॥

पुरुषः this Self महान् Lord प्रभुः the mighty वै indeed. ईशानः controller अव्ययः imperishable ज्योतिः light. एषः He सुनिर्मलाम् extremely pure इमाम्

this प्राप्तिम् attainment (उद्दिश्य for securing) सत्वस्य of the intellect of all beings प्रवर्तक: guide.

12. This Self is indeed the mighty Lord. He is the imperishable (internal) light that controls everying. He guides the intellect of all beings so as to enable them to gain that extremely pure state (of Mukti).

अङ्गुष्ठमात्र: पुरुषोऽन्तरात्मा
सदा जनानां हृदये सन्निविष्ट: ।
हृदा मनीषा मनसाभिक्लृप्तो
य एतद् विदुरमृतास्ते भवन्ति ॥ १३ ॥

हृदा by the heart or feeling मनीषा by the Buddhi or intellect मनसा by the imagination and will अभिक्लृप्त: limited in size, अङ्गुष्ठमात्र: being of the size of a thumb, अन्तरात्मा the inner self पुरुष: Infinite Being सदा always जनानाम् of creatures हृदये in the heart सन्निविष्ट: dwells. ये who एतत् this विदु: know ते they अमृता: immortal भवन्ति become.

13. Assuming a form of the size[1] of a thumb, by[2] virtue of intellect, emotion, imagination and will, the Infinite Being dwells in the hearts of creatures as their inner self. Those who realize this become immortal.

[1. *Size of a thumb*—Denotes the size of the heart where the Atman is to be meditated upon and realized. The Atman is not really reduced to a limited size but only appears to be so.

2. *By virtue of intellect etc.*—For explanation of the passage, see notes on IV. 17.]

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वा अत्यतिष्ठद्दशाङ्गुलम् ॥ १४ ॥

पुरुषः the Infinite Being सहस्रशीर्षा has a thousand heads, सहस्राक्षः has a thousand eyes, सहस्रपात् has a thousand feet. सः He भूमिम् the universe विश्वतः on all sides वृत्वा having enveloped, दशाङ्गुलम् ten fingers अत्यतिष्ठत् extends beyond (by).

14. That Infinite Being has a thousand[1] heads, a thousand eyes and a thousand feet enveloping the whole universe on all sides. He exists beyond ten[2] fingers.

[1. *Thousand heads etc.*—The reference to thousand heads, eyes and feet indicates that He is the real thinker, witness and worker behind individual brains, eyes and organs of action, respectively.

2. *Ten fingers*—The expression has several interpretations. We give here two of them which seem best: (*a*) He exists in the heart which is ten fingers beyond, *i.e.*, above the navel. The idea is that though He, the manifestor of the cosmos, is so

great, yet He is immanent in all, and resides in the heart, *i e.*, in the self of man. (*b* Though He has manifested Himself as the cosmos, he exists beyond it by ten fingers, *i.e.*, He transcends it. Thus in the first part of the Mantra, Divine immanence is emphasized, and in the second, divine transcendence.]

पुरुष एवेदꣳ सर्वं यद् भूतं यच्च भव्यम् ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥ १५ ॥

इदम् this सर्वम् all यद् भूतम् all that was यद् भव्यम् all that is to be च and पुरुषः Infinite Being एव alone. यद् even though अन्नेन in the form of the objective universe अतिरोहति grows beyond His true nature, (सः He) अमृतत्वस्य of immortality ईशानः the Lord उत also.

15. That which is, that which was, and that which is yet to be—all this is nothing but this Infinite Being. Though He grows[1] beyond His own nature into the form of the objective[2] universe, He still[3] remains the lord of immortality.

[1. *Grows beyond etc.*—Appears to have form and qualities, which are opposed to His real nature as Infinite Existence, Knowledge and Bliss.

2. *Objective universe*—The word 'anna' literelly means food. In the technical language of the Vedas it stands for the universe, which is the object of enjoyment for the one Eternal Subject.

3. *Still remains the lord of immortality*—The idea is that though the Supreme Being manifests Himself as the universe, yet his perfection and infinity are not in any way effected by it. It is for giving a logical interpretation of this mystic truth that theories like Sankara's doctrine of apparent transformation, and Rāmānuja's doctrine drawing a distinction between the body of God and His Self, and limiting change to the body alone, have been formulated.

सर्वत: पाणिपादं तत् सर्वतोऽक्षिशिरोमुखम् ।
सर्वत: श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १६ ॥

सर्वत: पाणिपादम् with hands and feet everywhere, सर्वत: अक्षिशिरोमुखम् with eyes, heads and mouths everywhere, सर्वत: श्रुतिमत् with ears everywhere, लोके in the universe सर्वम् all आवृत्य pervading तत् That तिष्ठति exists.

16. With hands and feet everywhere, with eyes, heads and mouths everywhere, with ears everywhere, That exists, pervading everything in the universe.

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
सर्वस्य प्रभुमीशानं सर्वस्य शरणं सुहृत् ॥ १७ ॥

सर्वेन्द्रियगुणाभासम् shining by the functions of all the senses सर्वेन्द्रियविवर्जितम् devoid of all the

senses, सर्वस्य प्रभुम् the Lord of all, सर्वस्य ईशानम् the ruler of all, (सर्वस्य) शरणम् the refuge of all, सुहृत् the friend of all, (तम् विदुः they realize Him.)

17. They realize Him as shining by the functions of all the senses yet without the senses as the lord of all, the ruler of all, the refuge of all and the friend of all.

नवद्वारे पुरे देही हंसो लेलायते बहिः ।
वशी सर्वस्य लोकस्य स्थावरस्य चरस्य च ॥ १८ ॥

नवद्वारे having nine gates पुरे in the city देही inhabiting a body हंसः swan (soul) बहिः outside लेलायते sports (सः He) स्थावरस्य inanimate चरस्य animate च and सर्वस्य लोकस्य of the whole world वशी ruler.

18. It is He who resides in the body, the city of nine gates. He is the soul[1] that sports in the outside world. He is the master of the whole world, animate and inanimate.

[1. *Soul*—The word Haṁsa in the text literally means swan. The suggestion is that God is sporting in the world unaffected by it, as a swan does in water without getting wet by it.]

अपाणिपादो जवनो ग्रहीता
पश्यत्यचक्षुः स शृणोत्यकर्णः ।

स वेत्ति वेद्यं न च तस्यास्ति वेत्ता
तमाहुरग्र्यं पुरुषं महान्तम् ॥ १९ ॥

(सः He) अपाणिपादः without hands and feet जवनः fast ग्रहीता one who grasps; सः He अचक्षुः without eyes पश्यति sees; अकर्णः without ears शृणोति hears; सः He वेद्यम् that which is to be known वेत्ति knows; तस्य of Him वेत्ता knower नास्ति there is not च and; तम् Him अग्र्यम् the foremost महान्तम् great पुरुषम् Infinite Being आहुः they say.

19. Without hands and feet He goes fast and grasps; without eyes He sees; without ears He hears. He knows whatever is to be known, yet there is none who knows Him. They say He is the formost, the great Infinite Being.

अणोरणीयान् महतो महीया-
नात्मा गुहायां निहितोऽस्य जन्तोः ।
तमक्रतुः पश्यति वीतशोको
धातुः प्रसादान्महिमानमीशम् ॥ २० ॥

अणोः अणीयान् subtler than the subtlest, महतः महीयान् greater than the greatest आत्मा the Self अस्य जन्तोः of this creature गुहायाम् in the heart निहितः is hidden. धातुः of the Creator प्रसादात् by the grace वीतशोकः free from all sorrows अक्रतुः

free from desire तम् Him महिमानम् the great ईशम् the Lord पश्यति sees.

20. Subtler than even the subtlest and greater than the greatest, the Ātman is concealed in the heart of the creature. By the grace of the Creator, one becomes free from sorrows and desires, and then realizes Him as the great Lord.

वेदाहमेतमजरं पुराणं
सर्वात्मानं सर्वगतं विभुत्वात् ।
जन्मनिरोधं प्रवदन्ति यस्य
ब्रह्मवादिनो हि प्रवदन्ति नित्यम् ॥ २१ ॥

यस्य whose नित्यम् eternal जन्मनिरोधम् absence of birth ब्रह्मवादिन: the knowers of Brahman हि verily प्रवदन्ति say, एतम् Him अजरम् undecaying पुराणम् primeval सर्वगतम् omnipresent विभुत्वात् because of His all-pervading nature सर्वात्मानम् Immanent Self of all अहम् I वेद know.

21. I know this undecaying primeval Immanent Self of all, who is omnipresent because of His all-pervasiveness, and whom the expounders of Brahman declare to be eternally free from birth.

चतुर्थोऽध्याय:

CHAPTER FOUR

य एकोऽवर्णो बहुधा शक्तियोगाद्
वर्णाननेकान् निहितार्थो दधाति ।
विचैति चान्ते विश्वमादौ च देव:
स नो बुद्धया शुभया संयुनक्तु ॥ १ ॥

आदौ in the beginning य: who एक: one अवर्ण: colourless शक्तियोगात् by virtue of His own power अनेकान् वर्णान् innumerable colours निहितार्थ: for His inscrutable purpose बहुधा in may ways दधाति creates, अन्ते in the end च and विश्वम् the world वि एति destroys च and, स: देव that Divine Being न: us शुभया बुद्धया with good thoughts संयुनक्तु may endow.

1. May that Divine Being, who, though Himself colourless[1], gives rise to various colours in different ways with the help of His own power, for His own inscrutable purpose, and who dissolves the whole world in Himself in the end,—may He endow us with good thoughts!

[1. *Colourless*—The simile of a ray of light, which, though colourless in itself, assumes different colours when it passes through a prism, seems to be suggested here to show how the formless can assume forms.]

तदेवाग्निस्तदादित्यस्तद्वायुस्तदु चन्द्रमाः ।
तदेव शुक्रं तद् ब्रह्म तदापस्तत् प्रजापतिः ॥ २ ॥

तत् एव that Itself अग्निः is Agni (fire) तत् आदित्यः That is the sun, तत् वायुः That is the air, तत् उ चन्द्रमाः That is the moon, तत् एव शुक्रम् That is also the starry firmament, तत् ब्रह्म That is the Brahman (Hiraṇyagarbha), तत् आपः That is the waters, तत् प्रजापतिः That is the Prajāpati.

2. That Itself is the fire, That is the sun, That is the air, That is the moon, That is also the starry firmament, That is the Brahman, That is the waters, That is Prajāpati.

[This Mantra is very important; it shows that the various gods that we meet with in the Vedas, such as Agni (fire), Āditya (sun) and the rest represent the same Being; therefore there is no reason to consider that the Vedic religion advocates the worship of different gods. The Mantra occurs in the Saṁhitā portion also.

It is also noteworthy how here as well as in other places the Upaniṣad interposes both masculine and neuter pronouns to indicate the Supreme Being.

A comparative study of the previous Mantra, the present one and the next will provide a striking example of this. It shows how these Upaniṣadic thinkers were deeply imbued with the idea that the Supreme Being is both Personal and Impersonal.]

त्वं स्त्री त्वं पुमानसि
त्वं कुमार उत वा कुमारी ।
त्वं जीर्णो दण्डेन वञ्चसि
त्वं जातो भवसि विश्वतोमुखः ॥ ३ ॥

त्वम् स्त्री Thou art the woman, त्वम् पुमान् Thou art the man, त्वम् कुमारः Thou art the youth, कुमारी उत वा and maiden too. त्वम् Thou जीर्णः as an old man दण्डेन with a staff वञ्चसि totterest along. त्वम् Thou विश्वतोमुखः having faces turned in all directions जातः भवसि becomes born.

3. Thou art the woman, Thou art the man, Thou art the youth and the maiden too. Thou art the old man who totters along, leaning on the staff. Thou art born with faces turned in all directions.

नीलः पतङ्गो हरितो लोहिताक्ष-
स्तडिद्गर्भ ऋतवः समुद्राः ।
अनादिमत् त्वं विभुत्वेन वर्तसे
यतो जातानि भुवनानि विश्वा ॥ ४ ॥

नील: the dark blue पतङ्ग: butterfly लोहिताक्ष: with red eyes हरित: green parrot: तडिद्गर्भ: the thunder-cloud; ऋतव: the seasons; समुद्रा: the oceans (च and) त्वम् Thou art; अनादिमत् without beginning विभुत्वेन beyond all time and space (त्वम् thou) वर्तसे existest. विश्वा all भुवनानि the worlds यत: from which जातानि are born, (स: त्वम् Thou art He).

4. Thou art the dark blue butterfly, and the green parrot with red eyes. Thou art the thunder-cloud, the seasons and the oceans. Thou art without beginning, and beyond all time and space. Thou art He from whom all the worlds are born.

अजामेकां लोहितशुक्लकृष्णां
बह्वी: प्रजा: सृजमानां सरूपा: ।
अजो ह्येको जुषमाणोऽनुशेते
जहात्येनां भुक्तभोगामजोऽन्य: ॥ ५ ॥

अजाम् the Female who is unoriginated एकाम् the only one लोहितशुक्लकृष्णाम् red, white and black in colour सरूपा: resembling herself बह्वी: many प्रजा: offsprings सृजमानाम् giving birth to. जुषमाण: being attached to एक: अज: one unborn Male अनुशेते lies by her side. अन्य: another अज: unborn Male

एनाम् her भुक्तभोगाम् who has been enjoyed जहाति gives up.

5. There is a single Female[1] of red, white and black colours, who is unoriginated, and who produces numerous[2] offsprings resembling herself. By her side lies one unborn[3] Male out of attachment for her, while another[4] Male, also unoriginated, forsakes her after[5] having enjoyed her.

[1. *Female of red, white and black colours*—The Female referred to is Prakṛti or Nature, and the three colours indicate the three Guṇas or constituents of Prakṛti, known as sattva, Rajas and Tamas. Some interpret the three colours to mean the three primordial elements—fire, water and earth.

2. *Numerous offsprings etc.*—The various objects of creation. They are said to resemble Nature, because being its products, they are made of the same constituents.

3. *Unborn Male*—This refers to Puruṣa or Spirit in bondage.

4. *Another Male*—The reference is to the Puruṣa or Spirit that has liberated itself from the trammels of Prakṛti.

5. *After having enjoyed her*—After discovering, through experience, that all worldly enjoyments offered by Prakṛti are mixed with misery, one gets rid of all attachment for worldly objects.

The reference to the two *Puruṣas* may also be aken as signifying the individual soul and God.]

द्वा सुपर्णा सयुजा सखाया
समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यन-
श्नन्नन्यो अभिचाकशीति ॥ ६ ॥

द्वा two सयुजा inseparable सखाया friends सुपर्णा birds of beautiful plumage समानम् the same वृक्षम् tree परिषस्वजाते reside on. तयोः of these अन्यः one पिप्पलम् fruit स्वादु with relish अत्ति eats. अन्यः the other अनश्नन् without eating अभिचाकशीति looks on.

6. Two birds of beautiful plumage, who are inseparable friends, reside on the self-same tree. Of these, one eats the fruits of the tree with relish while the other looks on without eating.

[The two birds referred to in this highly poetic passage are the individual soul (Jīva) and the Sup reme Soul (Paramātman). They are said to be inseparable friends, because, as the Advaitins would interpret the passage, the Jīva is only an image of the Paramātman thrown upon the mind, and hence both these are inseparable as the sun's image is from the sun; or, if we take in the dualistic sense, because the relationship of love existing between God and the soul, and the dependence of the latter on the former, are eternal. The tree is the body, the point of resemblance between the two being thir perishableness. The soul and God are both said to reside in the same body,

because in respect of the soul the body has to be conceived as its locus, and in respect of God—even though He is transcendent. He being also immanent in all beings—He is realized by an embodied being through the means of the body. The fruits of the tree are the results of one's Karma, or past actions, which are performed with the help of the body. Out of attachment the individual soul clings to these fruits of actions, and suffers the consequences, good as well as bad, in successive embodiments; but the Lord, its companion bird on the tree of this body, remains non-attached to actions and their fruits, being the mere witness of this cosmic play. If in place of this devotional interpretation we prefer a philosophic sense for this last line, we may say that behind the superficial personality of man which gets identified with various thoughts, feelings and actions that are incidental to life, there is a deeper level of being in him which remains unruffled and detached, with which unfortunately he is not in conscious touch owing to his outward-going tendencies. But in spite of this forgetfulness it is nonetheless present there, and spiritual life is largely the establishment of this broken-off connection with it.]

समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥

समाने the same वृक्षे on the tree पुरुषः the individual soul निमग्नः gets entangled अनीशया forgetting his own divine nature मुह्यमानः being deluded शोचति feels miserable. यदा when जुष्टम् who is worshipped

by all devotees अन्यम् the other ईशम् the Lord of all पश्यति sees, अस्य His महिमानम् greatness इति thus (च पश्यति and realizes, तदा then) वीतशोकः (भवति becomes) free from misery.

7. Sitting on the same tree the individual soul gets entangled and feels miserable, being deluded on account of his forgetting[1] his divine nature. When he sees the[2] other, the Lord of all, whom all devotees worship[3], and realizes[4] that all greatness is His, then he is relieved of his misery.

[In the first half the Mantra points out that the forgetfulness of man's divine affinity, whether we take that affinity to mean one of identity with the Supreme, or one of inseparable loving relationship with Him, is the root of all our miseries. The second half says how man frees himself from all misery by establishing his true relationship with the Divinity.

1. *Forgetting his divine nature*—The word 'anīśayā' in the original, literally meaning 'by helplessness', is interpreted in this way here, because the nature of that helplessness is its very cause, namely, ignorance or the forgetfulness of the soul's real nature *i.e.* its divine affinity.

2. *The other*—The dualists take this to mean that God is separate from the soul. The Advaitins, however, harmonize it with their doctrine by contending that He is spoken of as 'the other' only in relation to the soul in its embodied state, and

because in respect of the soul the body has to be conceived as its locus, and in respect of God—even though He is transcendent. He being also immanent in all beings—He is realized by an embodied being through the means of the body. The fruits of the tree are the results of one's Karma, or past actions, which are performed with the help of the body. Out of attachment the individual soul clings to these fruits of actions, and suffers the consequences, good as well as bad, in successive embodiments; but the Lord, its companion bird on the tree of this body, remains non-attached to actions and their fruits, being the mere witness of this cosmic play. If in place of this devotional interpretation we prefer a philosophic sense for this last line, we may say that behind the superficial personality of man which gets identified with various thoughts, feelings and actions that are incidental to life, there is a deeper level of being in him which remains unruffled and detached, with which unfortunately he is not in conscious touch owing to his outward-going tendencies. But in spite of this forgetfulness it is nonetheless present there, and spiritual life is largely the establishment of this broken-off connection with it.]

समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः॥

समाने the same वृक्षे on the tree पुरुषः the individual soul निमग्नः gets entangled अनीशया forgetting his own divine nature मुह्यमानः being deluded शोचति feels miserable. यदा when जुष्टम् who is worshipped

by all devotees अन्यम् the other ईशम् the Lord of all पश्यति sees, अस्य His महिमानम् greatness इति thus (च पश्यति and realizes, तदा then) वीतशोक: (भवति becomes) free from misery.

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that the expression does not therefore deny their identity from the standpoint of the highest truth.

3. *Worship*—Implies that all true spiritual aspirants should worship Him, and that even identity with the Divinity is realized through the grace He bestows on sincere worshippers.

4. *Realizes that all greatness is His*—'Greatness-refers to the whole of the cosmic working, of which one's individual life and activities are only an insignificant speck. One who has a vivid consciousness of the impulsion of the Divinity behind everything in this universe, is no longer moved by egoism in his activities. Absence of egoism frees him from attachment, and the absence of attachment, from the misery of worldly life.]

ऋचो अक्षरे परमे व्योमन् यस्मिन्देवा अधि विश्वे निषेदुः।
यस्तं न वेद किमृचा करिष्यति य इत्तद्विदुस्त इमे समासते॥

यस्मिन् in which अक्षरे indestructible परमे highest व्योमन् in the Ethereal Being ऋचः the Vedas विश्वे देवाः the various gods अधि निषेदुः reside, तम् Him यः who न वेद does not know, ऋचा with the Vedas किम् करिष्यति what will he do? ये who इत् only तत् That विदुः know, ते इमे these समासते are satisfied.

8. Of what avail are the Vedas to him who does not know that indestructible, highest Ethereal Being, in whom the gods and the

Vedas reside? Only those who know That are satisfied.

[Mere scriptural study, which has not fructified into spiritual realization, does not bring peace to the mind of man, and is therefore quite valueless.]

छन्दांसि यज्ञाः क्रतवो व्रतानि
भूतं भव्यं यच्च वेदा वदन्ति ।
अस्मान् मायी सृजते विश्वमेत-
त्तस्मिंश्चान्यो मायया सन्निरुद्धः ॥ ९ ॥

छन्दांसि the Vedas, यज्ञाः sacrifices, क्रतवः spiritual practices, व्रतानि religious observances, भूतम् past, भव्यम् future, वेदाः the Vedas यत् which वदन्ति declare च and, एतत् this विश्वम् the whole world, अस्मान् च including ourselves मायी the Lord of Māyā सृजते creates or projects. तस्मिन् in this अन्यः the other मायया by Māyā सन्निरुद्धः fettered.

9. The Lord of Māyā projects the Vedas, sacrifices, spiritual practices, past and future, religious observances, all that the Vedas declare, and the whole world including ourselves. The[1] other, again, is bound by Māyā in this.[2]

[1. *The other*—Refers to the Jīva.

2. The world of creation referred to before, in which the soul is entangled.

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १० ॥

मायाम् Māyā तु then प्रकृतिम् Prakṛti विद्यात् know, मायिनम् the Lord of Māyā महेश्वरम् the great God च and. सर्वम् all इदम् this जगत् world तस्य His अवयवभूतैः तु by beings who form His parts व्याप्तम् is filled.

10. Know then that Nature is Māyā, and that the great God is the Lord of Māyā. The whole world is filled with beings who form His parts.

यो योनिं योनिमधितिष्ठत्येको
यस्मिन्निदं सं च वि चैति सर्वम् ।
तमीशानं वरदं देवमीड्यं
निचाय्येमां शान्तिमत्यन्तमेति ॥ ११ ॥

यः who एकः alone योनिम् योनिम् all the various aspects of Prakṛti अधितिष्ठति presides over, यस्मिन् in whom इदम् सर्वम् all this समेति dissolves च and, व्येति takes manifold forms च and, तम् Him ईशानम् lord वरदम् who gives blessings ईड्यम् the adorable देवम् the shining one निचाय्य realizing इमाम् this अत्यन्तम् unlimited शान्तिम् peace एति attains.

11. One attains infinite peace on realizing that self-effulgent Adorable Lord, the bestower of blessings, who, though one, presides over all the various[1] aspects of Prakṛti, and in whom this universe dissolves, and in whom it appears in manifold forms.

[1. *Various aspects of Prakṛti*—This refers to the various evolutes of Prakṛti beginning from Avyakta, Mahat, etc.]

यो देवानां प्रभवश्चोद्भवश्च
विश्वाधिपो रुद्रो महर्षिः।
हिरण्यगर्भं पश्यत जायमानं
स नो बुद्ध्या शुभया संयुनक्तु ॥ १२ ॥

यः who देवानाम् of the gods or senses प्रभवः creator उद्भवः supporter च and विश्वाधिपः the lord of all रुद्रः the destroyer of the sins and sorrow of the devotees, the bestower of wisdom and bliss and the punisher of all those who break his laws, महर्षिः the great seer हिरण्यगर्भम् the cosmic soul जायमानम् being born पश्यत witnessed, सः He नः us शुभया good बुद्ध्या with thoughts संयुनक्तु may endow.

12. May He, who created the gods and supports them; who witnessed the birth of the cosmic soul; who[1] confers bliss and wisdom on

the devoted, destroying their sins and sorrows, and punishing all breaches of law;—may He, the great seer and the lord of all, endow us with good thoughts!

[Compare this with III. 4, a parallel Mantra.

1. *Who confers etc.*—The word 'Rudra' in the text is explained in the Notes on III. 2]

यो देवानामधिपो
यस्मिन्ल्लोका अधिश्रिताः।
य ईशे अस्य द्विपदश्चतुष्पदः
कस्मै देवाय हविषा विधेम ॥ १३ ॥

यः who देवानाम् of the gods अधिपः is the lord, यस्मिन् in whom लोकाः the worlds अधिश्रिताः rest, यः who अस्य this द्विपदः biped चतुष्पदः quadruped ईशे governs, कस्मै blissful देवाय to that Divine Being हविषा विधेम let us offer our worship with oblations.

13. Let us offer our worship with oblations to that blissful Divine Being who is the lord of the Devas, who governs the bipeds and the quadrupeds and in whom the worlds rest.

[This shows that all worship is due only to the one God, although He may be called by different names as is done in the Vedas.]

सूक्ष्मातिसूक्ष्मं कलिलस्य मध्ये
विश्वस्य स्रष्टारमनेकरूपम् ।
विश्वस्यैकं परिवेष्टितारं
ज्ञात्वा शिवं शान्तिमत्यन्तमेति ॥ १४ ॥

सूक्ष्मातिसूक्ष्मम् subtler than the subtlest, कलिकस्य मध्ये in the midst of chaos विश्वस्य of the universe स्रष्टारम् creator अनेकरूपम् who assumes various forms, विश्वस्य of the universe एकम् परिवेष्टितारम् the only one who encompasses, शिवम् the Blissful One ज्ञात्वा realizing अत्यन्तम् infinite शान्तिम् peace एति attains.

14. One attains infinite peace when one realizes that Blissful One who is subtler than the subtlest, who creates the world in the midst of chaos, who assumes various forms, and who is the only one that encompasses the universe.

स एव काले भुवनस्य गोप्ता
विश्वाधिपः सर्वभूतेषु गूढः ।
यस्मिन् युक्ता ब्रह्मर्षयो देवताश्च
तमेवं ज्ञात्वा मृत्युपाशांश्छिनत्ति ॥ १५ ॥

सः He एव alone काले at the proper time भुवनस्य of the world गोप्ता protector ; विश्वाधिपः the lord of the

universe सर्वभूतेषु in all beings गूढ: concealed; यस्मिन् in whom ब्रह्मर्षय: Brahmarṣis such as Sanaka and others देवता: च the gods such as Brahma and others युक्ता: merged; तम् Him एवम् thus ज्ञात्वा realizing मृत्यु-पाशान् the fetters of death छिनत्ति cuts asunder.

15. He alone is the protector of the world at the proper time. He is the lord of the universe hidden in all creatures. In Him the divine sages and the gods merge themselves. Realizing Him thus, one cuts asunder the fetters of death.

घृतात् परं मण्डमिवातिसूक्ष्मं ज्ञात्वा शिवं सर्वभूतेषु गूढम् ।
विश्वस्यैकं परिवेष्टितारं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ १६॥

घृतात् than ghee परम् finer मण्डम् essence इव like अतिसूक्ष्मम् exceedingly subtle शिवम् the Blissful One सर्वभूतेषु गूढम् hidden in all creatures ज्ञात्वा realizing, विश्वस्य of the world एकम् only परिवेष्टितारम् encompasser देवम् God ज्ञात्वा realizing सर्वपाशैः from all fetters मुच्यते is released.

16. One is released from all fetters on realizing the Blissful One who encompasses the world, and who hides Himself in all beings in an extremely subtle form as the essence[1] finer than ghee.

[1. *Essence finer than ghee*—Ghee or butter, which forms the very essence of milk, exists in it in the form of very minute and invisible particles. Only the process of churning can make it manifest. So also God is the subtle essence of the world, but He remains invisible to us until we feel His presence through spiritual practices.]

एष देवो विश्वकर्मा महात्मा
सदा जनानां हृदये सन्निविष्टः ।
हृदा मनीषा मनसाभिक्लृप्तो
य एतद् विदुरमृतास्ते भवन्ति ॥ १७ ॥

एषः this देवः Divinity विश्वकर्मा the creator of the universe महात्मा the all-pervading soul हृदा by the heart (emotions) मनाषा by the intellect मनसा by imagination and will अभिक्लृप्तः finitized जनानाम् of creatures हृदये in the hearts सदा always सन्निविष्टः dwells. ये who एतत् this विदुः realize ते they अमृताः immortal भवन्ति become.

17. This Divinity, who created the universe and who pervades everything, always dwells in the hearts of creatures, being finitized by emotions, intellect, will and imagination. Those who realize this become immortal.

[The passage may be taken in two ways, either (1) as referring to the psychological conditioning

of the Ātman in the embodied being, or (2) as indicating the way in which the Ātman is intuited. Here it is translated according to the former sense. If construed with a view to giving the second meaning, it will read : 'This Divinity, who created the universe and who pervades everything, always dwells in the hearts of creatures. They become immortal who realize Him (by the process indicated by the expression) Hṛdā manīṣā manasā abhikḷpatḥ.'

The significance of this expression requires further elucidation. Our translation here ('being finitized by emotions, intellect, will and imagination') is somewhat different from that of old commentators, most of whom take it according to the second way of construing, *viz.*, as referring to the way of intuiting the Ātman. There are three important words in it, Hṛdā, Manīṣā and Manasā. The word Hṛd or Hṛdaya (literally 'heart') is one of frequent occurrence in the Upaniṣads, and is given different meanings varying from the physical organ of that name to the various higher psychical levels in man like the Prāṇa, mind, intellect, etc., up to the Ātman. The connection between the physical heart and these higher levels of our being is establishd by the theory that the heart is their locus. Thus the Chāndogyopaniṣad, III. 2. 4 says "All the Prāṇas are established in the heart." Bṛhadāraṇyaka IV. 3. 22 speaks of the 'sorrows of the heart' and Śaṅkara says this is so because the lump of flesh known as the heart is the seat of the Antaḥkaraṇa (inner organ), here identified with Buddhi (intellect). Bṛhadāraṇyaka III. 9. 11 says, 'Whose instrument of vision is the heart', where

heart means intellect according to Śaṅkara. Again Bṛhadāraṇyaka III. 9. 20 contains the passage, 'Knows colours through the heart', where heart is interpreted by Śaṅkara as intellect and Manas (mind) taken together. Chāndogya, VIII. 3. 3 gives as the etymological meaning of Hṛdayam 'Hṛdi ayam iti, tasmat hṛdayam' (because this one, *i.e.* Ātman resides in it, it is Hṛdayam). Here the heart is the seat of Ātman. In the Śvetāśvatara we find the same idea in Mantra III. 13; 'Assuming a form of the size of the thumb, the Infinite Being...... dwells in the hearts of creatures.' This gives one an idea of the wide range of meaning attached to the word heart. Our old thinkers believed that the Prāṇa, Buddhi and Manas, or Antaḥkaraṇa as a whole, and the Ātman itself, are all in a special sense centred round this most important of all physical organs.

In interpreting this particular Śvetāśvatara passage under discussion, many of the old commentators take Hṛdā or 'by the heart' to mean 'by Buddhi or intellect', because the heart is the seat of Buddhi. Manīṣā qualifies Hṛdā, and means 'that which regulates the activities of thought'. Manasā means 'direct experience, which is of the nature of thought'. Thus the meaning given to this, as well as to the identical Kaṭha passage, by Śaṅkara is: 'They become immortal, to whom this Ātman is revealed through direct experience, which is of the nature of thought, and which is gained through the faculty of intellection (Buddhi) that regulates the activities of thought and resides in the heart'. Another interpreter derives the word Hṛd from the root 'Hṛ' (to subtract), and interprets Hṛdā as 'by

the process of negating (Neti Neti) all other than Atman as objective phenomena'. Manīṣā is 'by discriminative thought', and Manasā is 'by direct experience born of both these processes'. Thus the passage means according to this interpretation, 'Revealed by direct experience born of negation of phenomena, and of discriminative cognition of Atman as distinguished from the phenomena thus negated.'

We have interpreted the passage differently from all these, and have taken it to refer not to the intuition of the Atman, but to its psychological conditioning. And we have taken the words Hṛd, Manit and Manas to include all the inner faculties of man like feeling, thinking, willing and imagination.]

यदातमस्तन्न दिवा न रात्रिः
न सन्नचासच्छिव एव केवलः ।
तदक्षरं तत् सवितुर्वरेण्यं
प्रज्ञा च तस्मात् प्रसृता पुराणी ॥ १८ ॥

यदा when अतमः absence of darkness, तत then न दिवा there is no day, न रात्रिः there is no night, न सत् nor being, न च असत् nor non-being. केवलः शिवः एव there is only that Auspicious One; तत् that अक्षरम् the imperishable, तत् that सवितुः by the Savitṛ (creator) वरेण्यम् adorable. तस्मात् from Him पुराणी the ancient प्रज्ञा wisdom प्रसृता proceeded च and.

18. When ignorance is dispelled, there is neither day nor night, neither being nor non-being. There[1] is only that Auspicious One who is imperishable, and who is worthy of being adored by the creator. From Him has proceeded the ancient[2] wisdom.

[1. *There is only that Auspicious One*—The statement that there is neither being nor non-being when ignorance is removed, may leave on one the impression that the Ultimate Reality is Śūnya or Void, as some philosophers hold it to be. It is to ward off this misconception that the Ultimate Reality, realized by the removal of ignorance, is described as Śiva or the Auspicious One. This characterization of the Supreme suggests the idea that while He is beyond all the relativities of life—our notions of light and darkness, knowledge and ignorance, being and non-being—He is, in a transcendental sense, the summation of all the highest values we know of in life. In other words while the Absolute negates all relativity, He is not something less but more than it So He is spoken of as imperishable, and worthy of being ado ed even by the creator or demiurge, who is the highest being conceivable from our relative point of view.

2. *Ancient wisdom*—God is the source of all wisdom which has come down to us in the form of the Vedas.]

नैनमूर्ध्वं न तिर्यञ्चं न मध्ये परिजग्रभत् ।
न तस्य प्रतिमा अस्ति यस्य नाम महद् यशः ॥ १९ ॥

ऊर्ध्वम् above तिर्यञ्चम् across मध्ये in the middle एनम् Him न परिजग्रभत् no one can grasp. यस्य Whose नाम name महद् यशः is great glory तस्य प्रतिमा न अस्ति there is none equal to Him.

19. No[1] one can grasp Him above, or across, or in the middle. There is none[2] equal to Him whose name is great glory.

[1. *No one can grasp Him etc.*—This shows that He is not specially limited.

2. *None equal*—The word pratimā (here translated as 'equal' does not refer to any image, as is interpreted by some who are not in favour of image worship; according to them the passage means, 'There is no image of Him' The true meaning of it, however, is that He has no equal.]

न संदृशे तिष्ठति रूपमस्य न
चक्षुषा पश्यति कश्चनैनम्।
हृदा हृदिस्थं मनसा य एनमेवं
विदुरमृतास्ते भवन्ति ॥ २० ॥

अस्य his रूपम् form संदृशे in the field of vision न तिष्ठति does not stand. एनम् Him चक्षुषा with the eyes कश्चन anybody न पश्यति does not see. ये who एनम् Him हृदा मनसा by the heart, by the mind (i.e.,

through the faculty of intuition) एवम् हृदिस्थम् as thus seated in the heart विदुः realize, ते they अमृताः immortal भवन्ति become.

20. His form does not stand within the range of the senses. No one perceives Him with the eye. Those who know Him through the faculty of intuition[1] as thus seated in their heart, become immortal.

[1. *Intuition*—This is clearly a reference to the way of realizing the Atman, which cannot be seen by the ordinary sensuous perception as mentioned in the previous line. The super-sensuous and superrational way of knowing is what is called intuition. Is this faculty something entirely different from the mental faculties of man? The Upaniṣad does not seem to say so, for what we have interpreted as 'by intuition' is in the original represented by the two words Hṛdā (by the heart) and Manasā (by the mind). For detailed comments on these words, the reader may refer to the Notes on Mantra 17 of this Chapter. The combination of these words implies that intuition is only the heightened power of cognition born of the refinement and concentration of all the faculties of the mind—feeling, thought and will. In other words, in the experience of the Atman is involved not any one of these faculties alone, but all of them purified by ethical life, and unified by the power of concentration into a form of cognition that gives unerring and unshakable certainty.]

अजात इत्येवं कश्चिद्भीरुः प्रपद्यते ।
रुद्र यत्ते दक्षिणं मुखं तेन मां पाहि नित्यम् ॥ २१॥

कश्चित् someone भीरुः who is afraid अजात इति एवम् as the unborn प्रपद्यते approaches. हे रुद्र O Rudra यत् which ते Thy दक्षिणम् benevolent मुखम् face तेन by that माम् me नित्यम् always पाहि protect.

21. Some[1], being afraid, approach Thee, thinking that Thou art the unborn. O Rudra[2]. deign to protect me with that benevolent face of Thine.

[1. *Some etc.*—This refers to the mental attitude of the spiritual aspirant. He experiences a dread for Saṁsāra or the cycle of births and deaths. In his helplessness he looks to God for help and protection, seeing that He is the unborn, i.e. the only being that is not subject to Saṁsāra, and therefore capable of helping individual souls out of it.

2. *Rudra etc.*—contrast between the expressions 'Rudra' and 'benevolent face' is striking, because Rudra is generally conceived to be a terrible aspect of the Deity, having no touch of benevolence. The passage implies that the same Deity is both the terrible and the benevolent one. and that to the true spiritual aspirant the very face of terror appears as one of benevolence.]

मा नस्तोके तनये मा न आयुषि
मा नो गोषु मा न अश्वेषु रीरिषः ।

वीरान् मा नो रुद्र भामितो
वधीर्हविष्मन्तः सदामित् त्वा हवामहे॥ २२॥

तोके in respect of children तनये in respect of grand-children आयुषि in respect of life गोषु in respect of cattle अश्वेषु in respect of horses नः us मा रीरिषः injure not. हे रुद्र O Rudra भामितः in Thy anger नः our वीरान् heroes मा वधीः do not kill. सदम् always इत् thus त्वा Thee हविष्मन्तः with offerings हवामहे we invoke.

22. Injure us not in respect of children, grand-children and life, nor in respect of cows and horses. Do not destroy our heroes[1] in Thy anger, O Rudra. We invoke Thee always with offerings.

[This is a prayer for the prosperity of the whole world, which depends upon our effort to live a divine life. Effort in this direction is the best offering.

1. *Heroes*—All those who struggle valiantly to make themselves and their life pleasing to the Lord in spite of the heavy obstacles put in their way by Mayā.]

पञ्चमोऽध्यायः

CHAPTER FIVE

द्वे अक्षरे ब्रह्मपरे त्वनन्ते
विद्याविद्ये निहिते यत्र गूढे ।
क्षरं त्वविद्या ह्यमृतं तु विद्या
विद्याविद्ये ईशते यस्तु सोऽन्यः ॥ १ ॥

अविद्या तु ignorance क्षरम् is mortal, विद्या wisdom तु but अमृतम् हि is verily immortal. अक्षरे in the imperishable अनन्ते in the infinite गूढे in the hidden ब्रह्मपरे in the Supreme Brahman, यत्र in whom विद्याविद्ये knowledge and ignorance द्वे both निहिते exist, यः who विद्याविद्ये knowledge and ignorance ईशते controls, सः He तु entirely अन्यः is different.

1. Ignorance leads to the perishable. Wisdom leads to immortality. Entirely different from these[1] is he, the imperishable, infinite, secret, Supreme Brahman, in whom exists wisdom as well as ignorance, and who governs them both.

1. *These etc.*—Ignorance and wisdom. Brahman is said to be different from them because both

ignorance and wisdom are modifications of the mind. He is not therefore of their form, but their witness. Again it is in Him that they both subsist, and He governs them.]

यो योनिं योनिमधितिष्ठत्येको
विश्वानि रूपाणि योनीश्च सर्वाः।
ऋषिं प्रसूतं कपिलं यस्तमग्रे
ज्ञानैर्बिभर्ति जायमानं च पश्येत् ॥ २ ॥

यः who एकः alone योनिम् योनिम् all the various aspects of Nature अधितिष्ठति presides over; विश्वानि all रूपाणि forms सर्वाः all योनीः sources of production च and (अधितिष्ठति presides over); यः who अग्रे in times of yore ऋषिम् the all-knowing कपिलम् the golden coloured one प्रसूतम् created by Himself ज्ञानैः with every kind of knowledge बिभर्ति nourishes तम् him जायमानम् being born पश्येत् sees च and.

2. He alone presides over Nature in all aspects, and controls every form and every cause of production. He witnesses the birth of the first born[1] seer of golden colour and nourishes him with wisdom[2].

[1. *First born seer of golden colour etc.*—Refers to Hiraṇyagarbha or the cosmic soul who projects the universe.

2. *Wisdom*—The knowledge of the Vedas.]

एकैकं जालं बहुधा विकुर्वन्नस्मिन् क्षेत्रे संहरत्येष देवः।
भूयः सृष्ट्वा पतयस्तथेशः सर्वाधिपत्यं कुरुते महात्मा ॥३॥

एकैकम् each जालम् group बहुधा the various forms विकुर्वन् transforming, अस्मिन् क्षेत्रे into this ground एषः देवः this God संहरति withdraws. भूयः again पतयः the Lokapālas सृष्ट्वा creating महात्मा the great soul ईशः God तथा as before सर्वाधिपत्यम् supreme sway over all कुरुते holds.

3. Differentiating each genus into its species, and each species into its members, the Supreme Being withdraws them once more into their own ground.[1] Again[2], bringing forth the agents[3] of creation, the Great Self holds sway over them all.

[1. *Ground*—Mūlaprakṛti or Māyā which is the ultimate source or ground of creation The word 'kṣetra' (field) in the text suggests the idea of vegetation springing up from barren ground and decaying there itself, only to appear again afresh in proper season.

2. *Again*—Refers to cycles of creation.

3. *Agents etc.*—Marīci and other Progenitors.]

सर्वा दिशः ऊर्ध्वमधश्च तिर्यक्
प्रकाशयन् भ्राजते यद्वनड्वान्।

एवं स देवो भगवान् वरेण्यो
योनिस्वभावानधितिष्ठत्येकः ॥ ४ ॥

यत् उ just as अनड्वान् the sun सर्वाः all दिशः space ऊर्ध्वम् above अधः below तिर्यक् across च and प्रकाशयन् lighting up भ्राजते shines, एवम् even so सः देवः that God वरेण्यः adorable भगवान् the repository of all goodness and greatness एकः one योनिस्वभावान् everything that has the nature of a cause अधितिष्ठति presides over.

4. Just as the sun shines lighting up all space above, below and across, even so does that one adorable God, the repository of all goodness and greatness, preside over everything[1] that has the nature of a cause.

[1. *Everything that has the nature of a cause*—Nature (Prakṛti) and its evolutes. All these, which are variously conceived as the causes of the world by different schools of philosophy and science, are not in themselves cause of the world. They deserve the name cause only because God works through them.]

यच्च स्वभावं पचति विश्वयोनिः
पाच्यांश्च सर्वान् परिणामयेद् यः ।
सर्वमेतद् विश्वमधितिष्ठत्येको
गुणांश्च सर्वान् विनियोजयेद् यः ॥ ५ ॥

यः च who विश्वयोनिः the source of the world स्वभावम् its own Nature पचति develops, यः who सर्वान् all पाच्यान् that are fit being brought to perfection परिणामयेत् च transforms, यः who सर्वान् गुणान् various qualities विनियोजयेत् distributes च and, (सः He) एकः one, सर्वम् all एतत् this विश्वम् universe अधितिष्ठति presides over.

5. He who is the one source of the world brings out everything out of His own Nature, and leads creatures to perfection according to their deserts, and endows each being with its distinguishing characteristic. Thus he presides over the whole universe.

[The Mantra conveys the idea that the whole evolution of the universe is to be traced ultimately to the Divinity, but in the details of the cosmic process like the birth and growth of individuals, as well as in the periodic recurrence of creation and dissolution, He is guided by the law of Karma. The expression 'according to their deserts' points out the right place of Karma in the development of individuals.]

तद् वेदगुह्योपनिषत्सु गूढं
तद् ब्रह्मा वेदते ब्रह्मयोनिम् ।
ये पूर्वं देवा ऋषयश्च तद् विदु-
स्ते तन्मया अमृता वै बभूवुः ॥ ६ ॥

वेदगुह्योपनिषत्सु in the Upaniṣads which form the essence of the Vedas तत् That गूढम् is hidden. ब्रह्मा the Hiraṇyagarbha तत् That ब्रह्मयोनिम् as the source of himself and the Vedas वेदते knows. पूर्वम् in days of yore ये who देवा: the gods ऋषय: seers च and तत् That विदु: realized, ते they तन्मया: being identified with Him, अमृता: immortal बभूवु: became वै verily.

6. He lies hidden in the Upaniṣads, which form the essence of the Vedas. Him the Hiraṇyagarbha knows as the source of Himself and the Vedas. Those gods and seers who realized Him in former days became identified with Him, and verily became immortal.

गुणान्वयो यः फलकर्मकर्ता
कृतस्य तस्यैव स चोपभोक्ता ।
स विश्वरूपस्त्रिगुणस्त्रिवर्त्मा
प्राणाधिपः सञ्चरति स्वकर्मभिः ॥ ७ ॥

यः who गुणान्वय: is attached to the qualities सः he एव alone फलकर्मकर्ता does work for the sake of fruits, तस्य कृतस्य of his own deeds उपभोक्ता enjoys the fruits च and. सः He (यद्यपि) प्राणाधिपः though master of the senses त्रिगुणः bound by the three Guṇas विश्वरूपः assuming various forms त्रिवर्त्मा

through the three paths स्वकर्मभि: on account of his own deeds सञ्चरति wanders.

7. Only he who gets attached to the pleasurable qualities of things does work for the sake of its fruits, and enjoys the fruits of his own deeds. Though really the master of the senses, he becomes bound by the three Guṇas, and assuming various forms, wanders about through the three[1] paths as a result of his own deeds.

[1. *Three Paths*—Dharma (righteousness), Adharma (unrighteousness) and Jñāna (knowledge). It may also mean the three well-known paths along which the soul proceeds after the death of the gross body. These are Devayāna (the path of the Gods), Pitṛyāna (the path of the Fathers) and Tiryaṅmārga (the path to lowest births).]

अङ्गुष्ठमात्रो रवितुल्यरूपः सङ्कल्पाहङ्कारसमन्वितो यः ।
बुद्धेर्गुणेनात्मगुणेन चैव आराग्रमात्रोऽप्यपरोऽपि दृष्टः ॥८॥

यः who आराग्रमात्रः अपि subtle as the point of a goad, रवितुल्यरूपः pure, effulgent and infinite like the sun सः He एव alone बुद्धेः गुणेन by the limitations of the Buddhi सङ्कल्पाहङ्कारसमन्वितः associated with the ego and the Saṅkalpa, आत्मगुणेन by the finiteness of the heart अङ्गुष्ठमात्रः of the size of a thumb च and, अपरः another अपि also दृष्टः is seen.

8. Subtle[1], as the point of a goad, and pure, effulgent and infinite like the sun, He alone is seen assuming as another[2] the size of a thumb on account of the finiteness of the heart (in which He apperars), and associating Himself with egoism and Saṅkalpa[3] on account of the limitations of the intellect.[4]

[1. *Subtle*—Incapable of being known by the gross mind and the senses.

2. *Another*—The Jīva or individual soul. That the individual soul should be conceivd as the manifestation of the Supreme Being is the purport of the Mantra.

3. *Saṅkalpa*—The quality of the mind due to which it finds attraction for something which does not really deserve it.

4. *Intellect*—The intellect and the heart referred to here are the two most important aspects of human personality The individual soul, which is of the same nature as the Supreme Being, looks otherwise because of the limitations of these, its manifesting mediums]

बालाग्रशतभागस्य शतधा कल्पितस्य च ।
भागो जीवः स विज्ञेयः स चानन्त्याय कल्पते ॥ ९ ॥

जीवः च the individual soul शतधा कल्पितस्य divided a hundred times बालाग्रशतभागस्य of the hundredth part of the point of a hair भागः Part.

सः he आनन्त्याय कल्पते is capable of infinity. सः he च and विज्ञेयः is to be known.

9. That individual soul is as subtle as a hairpoint divided and sub-divided hundreds of times. Yet he is potentially infinite. He has to be known.

नैव स्त्री न पुमानेष न चैवायं नपुंसकः।
यद्यच्छरीरमादत्ते तेन तेन स युज्यते ॥ १० ॥

एषः he न एव स्त्री is neither female न पुमान् nor male, अयम् he न एव नपुंसकः is not even neuter च and. यत् यत् whatever शरीरम् body आदत्ते assumes तेन तेन with each one of that सः he युज्यते is identified.

10. He is neither female, nor male, nor neuter. Whatever body he assumes, he becomes identified with that.

सङ्कल्पनस्पर्शनदृष्टिमोहैर्ग्रासाम्बुवृष्ट्यात्मविवृद्धिजन्म ।
कर्मानुगान्यनुक्रमेण देही स्थानेषु रूपाण्यभिसम्प्रपद्यते ॥

(यथा just as) ग्रासाम्बुवृष्ट्या by showers of food and drink आत्मविवृद्धिजन्म the growth of the body (तथा so) सङ्कल्पनस्पर्शनदृष्टिमोहैः by desire, contact, sight and delusion देही the embodied soul स्थानेषु in various places अनुक्रमेण successively कर्मानुगानि

according to his deeds रूपाणि forms अभिसम्प्रपद्यते assumes.

11. By desire, contact, sight and delusion, the embodied soul assumes successively various forms in various places according to his deeds, just as the body grows nourished by showers of food and drink.

[Just as food and drink help the body in its growth in this life, the various actions and their effects resulting from desire etc., contribute to the development of the individual soul in various stages and through various forms, till it attains its highest destiny.]

स्थूलानि सूक्ष्माणि बहूनि चैव
रूपाणि देही स्वगुणैर्वृणोति ।
क्रियागुणैरात्मगुणैश्च तेषां
संयोगहेतुरपरोऽपि दृष्टः ॥ १२ ॥

देही the embodied soul स्थूलानि gross सूक्ष्माणि subtle च एव and बहूनि many रूपाणि forms स्वगुणैः by its own qualities क्रियागुणैः by the qualities of actions आत्मगुणैः च and by the qualities of the mind वृणोति chooses. तेषाम् their संयोगहेतुः the cause of combination अपरः another अपि still दृष्टः is found.

12. The embodied self chooses many forms, gross and subtle, based on the qualities[1] belong-

ing to himself, to the actions, and to the mind. The cause[2] of their combination is found to be still another.

[1. *Qualities belonging to himself*—Belonging to the body. When the embodied self assumes a new body, he is influenced in the choice by the qualities of his previous body, mind and actions.

2. *Cause of their combination*—This cause is God. Had it not been for God who guides the individual in his choice, he should not have been able to choose for himself.]

अनाद्यनन्तं कलिलस्य मध्ये
विश्वस्य स्रष्टारमनेकरूपम् ।
विश्वस्यैकं परिवेष्टितारं
ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ १३ ॥

अनाद्यनन्तम् without beginning or end, कलिलस्य of chaos मध्ये in the midst विश्वस्य of cosmos स्रष्टारम् creator, अनेकरूपम् who assumes many forms, विश्वस्य of the universe एकम् only परिवेष्टितारम् one who envelops, देवम् God ज्ञात्वा realizing सर्वपाशैः from all fetters मुच्यते becomes free.

13. Realizing Him who is without beginning or end, who creates the cosmos in the midst of chaos, who assumes many forms, and who

alone envelops everything, one becomes free from all fetters.

भावग्राह्यमनीडाख्यं भावाभावकरं शिवम् ।
कलासर्गकरं देवं ये विदुस्ते जहुस्तनुम् ॥ १४ ॥

भावग्राह्यम् to be apprehended by the intuition of a pure and devoted heart अनीडाख्यम् the incorporeal and the nameless भावाभावकरम् who creates both Life and Matter शिवम् blissful one कलासर्गकरम् who is source of all arts and sciences देवम् God ये who विदुः realize, ते they तनुम् body जहुः give up.

14. That Supreme Divinity who created both Life and Matter, who is the source of all arts and sciences, who can be intuited by a pure and devoted mind—realizing Him, the blissful, the incorporeal and the nameless, one is freed from further embodiment.

षष्ठोऽध्यायः

CHAPTER SIX

स्वभावमेके कवयो वदन्ति कालं तथान्ये परिमुह्यमानाः ।
देवस्यैष महिमा तु लोके येनेदं भ्राम्यते ब्रह्मचक्रम् ॥ १॥

येन by which इदम् this ब्रह्मचक्रम् the wheel of Brahman भ्राम्यते is revolved, (तम् it) एके some परिमुह्यमानाः deluded कवयः thinkers स्वभावम् Nature वदन्ति say. तथा thus अन्ये others कालम् time. एषः this तु but लोके in the world देवस्य of God महिमा glory.

1. Some deluded[1] thinkers speak of Nature, and others of time, as the force that revolves this wheel[2] of Brahman. But really all this is only the glory of God manifested in the world.

[1. *Deluded thinkers*—The delusion of the thinkers referred to consist in not recognizing God, the real power behind even the so-called natural causes of creation.

2. *Wheel of Brahman*—Vide, Ch. I. 4.]

येनावृतं नित्यमिदं हि सर्वं ज्ञः
कालकारो गुणी सर्वविद् यः ।
तेनेशितं कर्म विवर्तते ह पृथि-
व्यप्तेजोनिलखानि चिन्त्यम् ॥ २ ॥

येन by whom इदम् सर्वम् all this नित्यम् always आवृतम् is enveloped, यः who ज्ञः Pure Consciousness कालकारः the maker of time गुणी the master of Guṇas सर्वविद् omniscient (च and भवति is,) तेन by Him ईशितम् commanded कर्म action (energy) पृथिव्यप्तेजोनिलखानि as earth, water, light, air and ether विवर्वते ह assumes various forms (इति thus) चिन्त्यम् हि it should be known.

2. It should be known that energy assumes[1] various forms such as earth, water, light, air and ether at the command of Him who is the master of Guṇas and the maker of time, who is omniscient, who is Pure consciousness itself, and by whom all this is ever enveloped.

[1. *Assumes*—The word 'vivartate' in the text seems to suggest the vivarta theory of S'rī S'aṅkara, according to which Brahman appears as the world without really undergoing any change.]

तत्कर्म कृत्वा विनिवर्त्य भूय-
स्तत्त्वस्य तावेन समेत्य योगम्
एकेन द्वाभ्यां त्रिभिरष्टभिर्वा
कालेन चैवात्मगुणैश्च सूक्ष्मैः ॥ ३ ॥

तत् he कर्म karma (creation) कृत्वा after setting in motion, विनिवर्त्य withdrawing Himself from it,

भूयः again तत्त्वस्य of principle तत्त्वेन with principle योगम् union समेत्य bringing about, एकेन with one द्वाभ्याम् with two त्रिभिः with three अष्टभिः with eight वा and कालेन through the instrumentality of time सूक्ष्मैः subtle आत्मगुणैः through the instrumentality of their own inherent properties च and एव alone (समेति unites).

3. After setting the creation in motion and withdrawing[1] Himself from it, He unites the principle of Spirit with the principle of Matter —with[2] one, with two, with three and with eight—through[3] the mere instrumentality of time and their own inherent properties.

[1. *Withdrawing*—The expression means that though God creates the universe and enters into active relation with it, yet He remains aloof as the silent witness.

2. *With one, with two, etc.*—The meaning of these is very obscure. We take the sense to be as follows: one = Avidyā (ignorance); two = Dharma and Adharma (the good and evil effects of the actions of past lives); three = the three bodies—the physical, subtle and causal bodies; eight = the eightfold aspect of Nature, as described in the Gitā, viz. the five elements, mind, intellect and egoism.

3. *Through the mere instrumentality of time etc.*—The idea seems to be that though God is the ultimate force at the back of the world process indicated by the expression 'unites the principle of

Spirit with Matter, with one, with two, etc.', yet His hand is invisible, and to a person who seeks some natural explanation of things, time, inherent property of things, etc., appear to be all-sufficient explanations. Really they are only the instruments through which the Divinity works.]

आरभ्य कर्माणि गुणान्वितानि
भावांश्च सर्वान् विनियोजयेद् यः ।
तेषामभावे कृतकर्मनाशः
कर्मक्षये याति स तत्त्वतोऽन्यः ॥ ४ ॥

यः who गुणान्वितानि associated with Guṇas कर्माणि creation आरभ्य beginning सर्वान् all भावान् beings च and विनियोजयेत् orders, सः He तेषाम् their अभावे in the absence कृतकर्मनाशः the destroyer of created objects, कर्मक्षये after the destruction of created objects तत्त्वतः in His essence अन्यः other याति remains.

4. He gives the start to the creation associated with the three Guṇas of Nature, and orders all things. Again, in the absence[1] of the Guṇas, He destroys all created objects, and after destruction, remains aloof in His essence.

[The Mantra is difficult to interpret. Some commentators take it, not in the cosmic sense given here, but in a spiritual sense, and interpret it thus :

'Having performed work associated with Guṇas and dedicated them all to the Lord, man is liberated from Karma and the cycle of births and deaths, the effects of his actions being all destroyed by non-attachment.' While such an interpretation is quite acceptable, we have nonetheless translated it in the cosmic sense, as done by Max Muller, because the Mantra occurs in a context dealing exclusively with the glory of God as the creator, preserver and destroyer of the universe.

1. *Absence of the Guṇas*—The idea is that it is when the three Guṇas or the three constituents of Nature like Sattva, Rajas and Tamas lose their equilibrium that a new cycle of creation starts. When the three Guṇas are absent, i.e., regain the equilibrium, and are no longer operative, cosmic dissolution or Pralaya takes place.]

आदिः स संयोगनिमित्तहेतुः
परस्त्रिकालादकलोऽपि दृष्टः ।
तं विश्वरूपं भवभूतमीड्यं
देवं स्वचित्तस्थमुपास्य पूर्वम् ॥ ५ ॥

तम् Him विश्वरूपम् who appears as the universe भवभूतम् who is the true source of all creatures ईड्यम् adorable देवम् God स्वचित्तस्थम् seated in one's own heart पूर्वम् previously उपास्य meditating on, सः He आदिः primeval संयोगनिमित्तहेतुः cause of the union त्रिकालात् परः transcending the three divisions

of time अकल: partless अपि even though दृष्ट: is perceived.

5. By previously[1] meditating as seated in one's own heart, on that Adorable Being who appears as the universe, and who is the true source of all creatures, He can be perceived even though He is the primeval cause of the union (of Spirit with Matter), as well as the partless entity transcending the three divisions of time.

[The purpose of the Mantra seems to be to stress the cosmic grandeur of the Deity, as well as His uniqueness as the Transcendent and the Absolute, and at the same time to emphasize that in spite of all this He reveals Himself, both in His personal and impersonal aspects, in the heart of one who meditates on Him in the true spirit.

1. *Previously Meditating*—The implication is that the loving contemplation and worship of the Deity is the necessary preliminary step for realizing Him both as the Personal God with attributes and as the Impersonal Absolute. The necessary mental fitness for Jñāna or realization of the Absolute and the identity of the self with It, is born of loving worship and contemplation of the Personal Deity—nay, according to many great authorities, including Śrī Rāmakṛṣṇa and the Bhagavadgītā, this very realization is bestowed on the devotee, who wants it, by the God of love out of His infinite grace. In the words of Śrī Rāmakṛṣṇa, this monistic realization is like a master placing a

न तस्य कार्यं करणं च विद्यते
न तत्समश्चाभ्यधिकश्च दृश्यते।
परास्य शक्तिर्विविधैव श्रूयते
स्वाभाविकी ज्ञानबलक्रिया च ॥ ८ ॥

तस्य for Him कार्यम् something to be achieved करणम् organ of action च and न विद्यते does not exist. तत्सम: His equal अभ्यधिक: superior च and न दृश्यते is not seen. अस्य His परा शक्ति: great power एव alone विविधा of various kinds, ज्ञानबलक्रिया knowledge, strength and action स्वाभाविकी natural च and श्रूयते is described in the Vedas.

8. His has nothing to achieve for Himself, nor has He any organ of action. No one is seen equal or superior to Him. His great power alone is described in the Vedas to be of various kinds, and His knowledge, strength and action are described as inherent in Him.

न तस्य कश्चित् पतिरस्ति लोके
न चेशिता नैव च तस्य लिङ्गम्।
स कारणं करणाधिपाधिपो
न चास्य कश्चिज्जनिता न चाधिपः ॥ ९ ॥

लोके in this world तस्य of Him कश्चित् anybody पति: master न अस्ति does not exist; तस्य of Him

ईशिता च न and there is no ruler, (तस्य of Him) लिङ्गम् च न एव not even a sign by which he can be inferred (अस्ति there is). सः He कारणम् is the cause, करणाधिपाधिपः the ruler of the master of the organs of sense (i.e., of individual souls). अस्य of Him जनिता च न कश्चित् there is no originator, अधिपः च न nor lord.

9. No one in the world is His master, nor has anybody any control over Him. There is no[1] sign by which He can be inferred. He is the cause of all, and the ruler of individual souls. He has no parent, nor is there any one who is His lord.

[1. *No sign etc.*—There is no syllogism that can logically demonstrate the existence of God. He is essentially known through revelation and spiritual realization, and the function of logic or reason is only to relate the knowledge thus gained with the rest of our experience.]

यस्तन्तुनाभ इव तन्तुभिः प्रधानजैः स्वभावतः ।
देव एकः स्वमावृणोति स नो दधातु ब्रह्माप्ययम् ॥ १०॥

यः who एकः one देवः God प्रधानजैः with the products of Nature स्वभावतः spontaneously तन्तुनाभः spider तन्तुभिः with threads इव like स्वम् Himself आवृणोति covers, सः He नः to us ब्रह्माप्ययम् absorption in the Brahman दधातु may grant.

10. May the Supreme Being, who spontaneously covers Himself with the products of Nature, just as a spider does with the threads drawn from its own navel, grant us absorption in Brahman!

एको देवः सर्वभूतेषु गूढः
सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः
साक्षी चेता केवलो निर्गुणश्च ॥ ११ ॥

एकः one देवः God सर्वभूतेषु in all beings गूढः is hidden, सर्वव्यापी is all-pervading, सर्वभूतान्तरात्मा is the inner self of all creatures, कर्माध्यक्षः presides over all actions, सर्वभूताधिवासः is the home of all beings, साक्षी is the witness, चेता is Pure Consciousness, केवलः is single, निर्गुणः is free from the three Guṇas of nature च and.

11. God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and He is the Pure Consciousness free from the three Guṇas[1] of Nature.

[1. *Guṇas of Nature*—The three Guṇas (constituents or dispositions) of Nature are Sattva

(purity and harmony), Rajas (passion and activity) and Tamas (dullness and inertia).]

एको वशी निष्क्रियाणां बहूना-
मेकं बीजं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीरा-
स्तेषां सुखं शाश्वतं नेतरेषाम् ॥ १२ ॥

यः who निष्क्रियाणाम् inactive बहूनाम् of the many एकः one वशी is controller, यः who एकम् the one बीजम् seed बहुधा करोति makes manifold, तम् Him आत्मस्थम् as residing in their self ये who धीराः those wise men अनुपश्यन्ति perceive, तेषाम् to them शाश्वतम् eternal सुखम् happiness, न इतरेषाम् not to others.

12. Those wise men, who ever feel in their own hearts the presence of Him who is the one ruler of the inactive[1] many, and who makes the one seed[2] manifold—to them belongs eternal happiness, and to none else.

[1. *Inactive many*—The expression includes both Matter and individual souls. For the powers of action in both are entirely derived from God.

2. *Seed*—Prakṛti or primordial Nature, from which everything evolves.]

नित्यो नित्यानां चेतनश्चेतनाना-
मेको बहूनां यो विदधाति कामान् ।

तत्कारणं सांख्ययोगाधिगम्यं
ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ १३ ॥

यः who नित्यानाम् among the eternals नित्यः the eternal, चेतनानाम् of the intelligent चेतनः the intelligence, एकः one (सन् being) बहूनाम् of the many कामान् desires विदधाति grants, सांख्ययोगाधिगम्यम् to be comprehended by philosophy and religious discipline तत् कारणम् that cause देवम् God ज्ञात्वा realizing, सर्वपाशैः from all fetters मुच्यते is released.

13. He is the eternal among the eternals[1], and the intelligent among all[2] that are intelligent. Though one, He grants the desires of the many[3]. One is released from all fetters on realizing Him, the cause of all, who is comprehensible through philosophy and religious discipline.

[1. *Eternals*—Manifestations of Matter like ether and the other elements, which are taken to be eternal by common men and some philosophers. But in reality God is the only eternal substance.

2. *All that are intelligent*—This expression means either the many knowers (individual souls), or the various organs of knowledge, internal and external, like the senses and the mind, which appear to be intelligent to the ordinary man. In either case God is the intelligent entity in their midst in a unique sense, because the individual

knowers are only His expressions, and the organs of knowledge only reflect the intelligence of Him who is the eternal witness.

3. *Many*—The countless numbers of beings in various satages of evolution, like the Gods, men, animals, etc.

It is the one God of the Universe who awards to them all the good and bad results of thir Karma (actions) performed by the impulsion of various desires]

न तत्र सूर्यो भाति न चन्द्रतारकं
नेमा विद्युतो भान्ति कुतोऽयमग्निः।
तमेव भान्तमनुभाति सर्वं
तस्य भासा सर्वमिदं विभाति ॥ १४ ॥

तत्र there सूर्यः the sun न भाति does not shine, न चन्द्रतारकम् nor the moon, nor the stars, इमाः विद्युतः these lightnings न भान्ति shine not, अयम् अग्निः this fire कुतः wherefrom. भान्तम् shining तम् Him एव alone सर्वम् all अनुभाति shines after. तस्य His भासा by the light इदम् सर्वम् all this विभाति shines.

14. The sun does not shine there; neither the moon, nor the stars. There these lightnings shine not,—how then this fire? Because He shines, everything shines after Him. By His light all this shines.

[By speaking of the Deity as the source of all luminosity, the Śruti refers not so much to any

brilliance in a material sense, as to the fact that all knowing, whether through sensuous perception or other processes, takes place due to Him, the source of all intelligence. Light is symbolically used to indicate knowledge.]

एको हंसः भुवनस्यास्य मध्ये
स एवाग्निः सलिले संनिविष्टः।
तमेव विदित्वा अतिमृत्युमेति
नान्यः पन्था विद्यतेऽयनाय ॥ १५ ॥

अस्य भुवनस्य of this world मध्ये in the midst एकः one हंसः destroyer of ignorance. सः एव He alone सलिले in the water संनिविष्टः stationed अग्निः fire. तम् एव Him alone विदित्वा realizing मृत्युम् death अत्येति overcomes. अयनाय for emancipation अन्यः another पन्थाः path न विद्यते there is not.

15. The one destroyer of ignorance in the midst of this universe, He alone is the fire which is stationed in water. Realizing Him alone one overcomes death. There is no other path for emancipation.

[By speaking of God as the fire stationed in water, the Sruti indicates that Pure Spirit is immanent in the world, however different the latter might appear to be from it (as fire is from water) in point of grossness, corruption and other unspiritual qualities The Mantra also makes it clear that the fire worshipped by the Vedic Ṛṣis,

which was considered by them symbolically as hidden in the waters, is none other than this great God concealed in the midst of this world of change and limitation.]

स विश्वकृद् विश्वविदात्मयोनि-
र्ज्ञः कालकालो गुणी सवविद्यः ।
प्रधानक्षेत्रज्ञपतिर्गुणेशः
संसारमोक्षस्थितिबन्धहेतुः ॥ १६ ॥

सः he विश्वकृत् the creator of everything, विश्ववित् the knower of everything, आत्मयोनिः his own source, ज्ञः all-knowing, कालकालः destroyer of time, गुणी the repository of all good qualities, सवविद्यः the master of all sciences, प्रधानक्षेत्रज्ञपतिः the controller of Matter and Spirit, गुणेशः the lord of the Guṇas, संसारमोक्षस्थितिबन्धहेतुः the cause of liberation from Saṁsāra and of bondage which results in its continuance (भवति is).

16. He is the creator of everything as well as the knower of everything. He is His own source, He is all-knowing, and He is the destroyer[1] of time. He is the repository of all good qualities, and the master of all sciences. He is the controller of Matter and Spirit, and the lord of the Guṇas. He is the cause of liberation from the cycle of birth and death, and of bondage which results in its continuance.

[1. *Destroyer of time*—Time disappears with the world at the time of realization.]

स तन्मयो ह्यमृत ईशसंस्थो
ज्ञः सर्वगो भुवनस्यास्य गोप्ता ।
य ईशेऽस्य जगतो नित्यमेव
नान्यो हेतुर्विद्यत ईशनाय ॥ १७ ॥

यः who अस्य जगतः of this world नित्यम् एव eternally ईशे is the ruler, सः He हि verily तन्मयः the soul of the universe, अमृतः immortal, ईशसंस्थः whose is the rulership, ज्ञः all-knowing सर्वगः all-pervading, अस्य भुवनस्य of this world गोप्ता protector. ईशनाय to rule over it अन्यः हेतुः another cause न विद्यते does not exist.

17. He is the soul of the universe, He is immortal, and His is the rulership. He is the all-knowing, the all-pervading, the protector of the universe, the eternal ruler. None else is there efficient to govern the world eternally.

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ।
तं ह देवं आत्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥१८॥
निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम् ।
अमृतस्य परं सेतुं दग्धेन्धनमिवानलम् ॥ १९ ॥

यः who ब्रह्माणम् Hiraṇyagarbha पूर्वम् at the beginning of creation विदधाति projected, यः who च and तस्मै to Him वेदान् the Vedas प्रहिणोति delivers वै indeed, आत्मबुद्धिप्रकाशम् whose light turns the understanding towards the Atman निष्कलम् without parts निष्क्रियम् without activity शान्तम् tranquil निरवद्यम् faultless निरञ्जनम् untainted अमृतस्य परं सेतुम् the supreme bridge of immortality दग्धेन्धनम् that has consumed its fuel अनलम् fire इव like (स्थितम्) तम् देवम् that Effulgent One ह verily मुमुक्षुः desirous of salvation अहम् I शरणम् प्रपद्ये resort for refuge.

18-19. He who at the beginning of creation projected Brahmā (Universal Consciousness), who delivered the Vedas unto him, who constitutes the supreme bridge of immortality, who is partless, free from actions, tranquil, faultless, taintless and resembles the fire[1] that has consumed its fuel,—seeking liberation I go for refuge to that Effulgent One, whose light turns the understanding towards the Atman.

[1. *Fire that has consumed its fuel*—As the fire burns up the fuel, God destroys the ignorance of spiritual aspirants.]

यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः ।
तदा देवमविज्ञाय दुःखस्यान्तो भविष्यति ॥ २० ॥

यदा when चर्मवत् like a skin आकाशम् the sky मानवाः men वेष्टयिष्यन्ति will roll up, तदा then देवम् God अविज्ञाय without realizing दुःखस्य of sorrow अन्तः end भविष्यति will happen.

20. Only when men shall roll up the sky like a skin, will there be an end of misery for them without realizing God.

[The idea is that any effort to be free from misery, without realizing God, is as futile as the attempt to roll up the sky.]

तपःप्रभावाद् देवप्रसादाच्च
ब्रह्म ह श्वेताश्वतरोऽथ विद्वान् ।
अत्याश्रमिभ्यः परमं पवित्रं
प्रोवाच सम्यगृषिसङ्घजुष्टम् ॥ २१ ॥

तपःप्रभावात् through the power of his self-control and concentration of mind देवप्रसादात् by the grace of God च and श्वेताश्वतरः the sage Svetāśvatara ब्रह्म Brahman विद्वान् (सन्) having realized, अत्याश्रमिभ्यः to the highest order of Sannyāsins परमम् supreme पवित्रम् holy ऋषिसङ्घजुष्टम् resorted to by all the seers ब्रह्म Brahman सम्यक् well प्रोवाच ह expounded.

21. Himself realizing Brahman by the power of self-control and concentration of

mind, as well as by the grace of God, the sage Śvetāśvatara expounded well to the highest order of Sannyāsins, the truth of that supremely holy Brahman resorted to by all the seers.

[This Mantra shows the necessity of self-effort, God's grace as well as supreme Vairāgya (renunciation) for the realization of the highest Truth. It also implies that a true spiritual instructor must himself be a knower of Brahman.]

वेदान्ते परमं गुह्यं पुराकल्पे प्रचोदितम् ।
नाप्रशान्ताय दातव्य नापुत्रायाशिष्याय वा पुनः ॥ २२ ॥

पुराकल्पे in a former age वेदान्ते in the Vedānta प्रचोदितम् expounded परमम् गुह्यम् highest mysticism अप्रशान्ताय to one whose passions have not been subdued वा either अपुत्राय who is not a worthy son, अशिष्याय who is not a worthy pupil (वा) पुनः or न दातव्यम् should not be given.

22. This highest mysticism, expounded in the Vedānta in a former age, should not be taught to one whose passions have not been subdued, nor to one who is not[1] a worthy son, nor to an unworthy disciple.

[1. *Not a worthy son*—One who has not discharged his duties to the parents.]

यस्य देवे परा भक्तिः यथा देवे तथा गुरौ ।
तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥ २३ ॥
प्रकाशन्ते महात्मन इति ।

यस्य for whom देवे to God परा भक्तिः supreme devotion, यथा देवे as to God तथा so गुरौ to the teacher, तस्य महात्मनः to that high-souled one कथिताः expounded एते अर्थाः these truths प्रकाशन्ते shine.

23. These truths, when taught, shine forth only in that high-souled one who has supreme devotion to God, and an equal degree of devotion to the spiritual teacher. They shine forth in that high-souled one only.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
भद्रं कर्णेभिः शृणुयाम देवाः भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिः व्यशेम देवहितं यदायुः ॥
सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्वि नावधीतमस्तु । मा विद्विषावहै ॥

ओं शान्तिः । शान्तिः । शान्तिः ॥

Om Peace! Peace!! Peace!!!

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